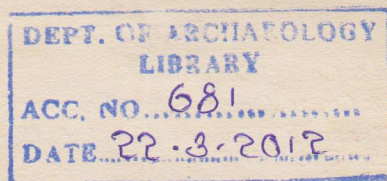


REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
BURMA.

For the year ending 31st March 1915



RANGOON

OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA

1915

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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1914-15.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.25,
dated the 9th August 1915.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1914-15.

RESOLUTION.—Mr. Duroiselle officiated as Superintendent until the 1st August 1914, when Mr. Taw Sein Ko returned from leave and resumed charge. From that date Mr. Duroiselle became Assistant Archæological Superintendent for Epigraphy, and all branches of the work of the Archæological Department were divided between these two officers. The report is their joint composition, and forms a record of another year of good work. The programme for the year was longer than usual, four items having been added with effect from the 1st August 1914, the date from which there were two superior officers on the staff. Fair progress was made in all except the last two items, which had to be left untouched for want of time. Terra-cotta plaques illustrating practically all the 550 *jatakas* of which illustrations were lacking, owing to loss or serious damage of plaques, at the two Petleik pagodas, have been found at other pagodas in Pagan. But little remains to complete the monograph on this subject. The compilation of the second part of the monograph on the Ananda temple is well begun, in spite of the difficulties of the archaic form of Talaing appearing in the inscriptions. The materials for the History of Architecture at Pagan are being collected, and photographs and drawings of buildings have been prepared. Excavation and examination of inscriptions were continued at the Shwegugyi and Ajapāla pagodas at Yathemyo near Pegu, and commenced in the neighbourhood of old Prome. At the latter place some interesting discoveries were made which may eventually lead to the acquisition of information of value. Mr. Duroiselle proposes to pursue his investigation at old Prome during the coming cold season. The transliteration and translation of the first volume of "Inscriptions collected in Upper Burma, 1900," has been commenced, and the Superintendent has under consideration the question of publishing a selection of epigraphs locally from time to time, under the designation of *Epigraphia Birmanica* after the style of *Epigraphia Carnatica* which has been published in Madras. The rough translation and annotation of an appreciable number of the "Original inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi pagoda, Amarapura," has been completed.

2. The most important event of the year was the creation of the post of Assistant Archæological Superintendent for Epigraphy, and the division of the work of the department between the Superintendent and Assistant Superintendent. The Lieutenant-Governor shares the genuine satisfaction with which the appointment to the new post of Mr. Duroiselle with his unique linguistic and other attainments is welcomed by the Superintendent. Archæological research, and the elucidation of historical and philological problems, may now be expected to advance with greater strides. The most valuable discoveries of the year from a historical point of view were the terra-cotta tablets found at the Maungdi pagoda, and the stone inscription found near Pakôkku. Two fragments of the former bear inscriptions which not only fix the date of the Maungdi pagoda but also form additional evidence of the expedition of King Anoratha against the Indian settlements in the Delta. The latter gives the date of the Chinese expedition to Myinzain, and confirms the Rājāvañ-Gyi, which differs by two years from the Hman-nan-Rājāvañ regarding this date (1302 A.D.). The Superintendent has in consultation with Commissioners of Divisions prepared lists of monuments which have not yet been declared 'protected monuments' under the Act but are worthy of protection. Some of these were notified during the year of report and others have been notified since the close of the year. The report is very much longer than those of previous years. In view of the extension of the work and its increase in value some expansion of the report is to be expected, but the expansion could be reduced to some extent by avoiding the repetition of accounts of the same subject in different places. Unfortunately transfers to other parts of the Province and pressure of other work has prevented Mr. J. A. Stewart from completing his report on the results of his investigation of the site of old Pegu. In the light of further knowledge the report originally drafted needs revision. Mr. Stewart was transferred to the Army some months ago, and such time as he can spare from military duties and the study of military subjects is devoted to preparing a Note on the history of Pegu for the District Gazetteer. When that has been done he hopes to undertake the revision of the report on his investigations at old Pegu and to hand his report over in as complete a form as possible to the Archæological Department.

3. The zeal and efficiency with which the work of the Archæological Department has been carried out in past years has been fully maintained throughout the year of report, under the superintendence of Mr. Duroiselle for the first four months, and under the superintendence of Mr. Taw Sein Ko for the remainder of the year. The thanks of the Lieutenant-Governor are due to both of these officers for their excellent work. The continued good work of the staff also is noted with pleasure by Sir Harvey Adamson. And he is gratified to see that several Deputy Commissioners, and some officers of other departments, showed an interest in archæology and brought a number of discoveries to notice, or took action to conserve already known monuments.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,

Chief Secretary to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1915.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for the ensuing year.

At the beginning of the official year under report the programme for 1914-15 consisted of the following items:—
Programme for the past year and action taken with regard to it.

(i) The continuation of the compilation of a monograph on the terra-cotta plaques with Jātaka scenes from the Petleik Pagoda, Pagan;

(ii) The compilation of the second part of the monograph on the Ānanda Temple at Pagan together with an explanation of the plaques illustrating the last Ten Great Jātakas with Talaing inscriptions;

(iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples;

(iv) The continuation of the examination and excavation (i) in the vicinity of Yathemyo (Shwegugyi, Ajapāla, etc.), Pegu and (ii) at Twante.

In the above category may be included—

(v) The compilation of two Guide-books to Pagan and Mandalay.

With effect from the 1st of August 1914, Mr. C. Duroiselle was appointed Assistant Archæological Superintendent for Epigraphy and the following items of work were added to the programme—

(vi) The translation of the 1st volume of "Inscriptions collected in Upper Burma, 1900";

(vii) The translation of the "Original inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura";

(viii) The compilation of an exhaustive list of the Inscriptions found in Burma, arranged according to their dates and giving: (a) the place of origin, (b) founder's name, (c) a brief indication of their contents, with special reference to important, historical or religious data;

(ix) Some individual inscriptions chosen from the above or other sources, to be prepared for publication in the *Epigraphia Indica*, with plates of the original inscriptions, literal transliteration, translation and notes.

2. The appointment of Assistant Archæological Superintendent for Epigraphy was sanctioned by the Government of India for a period of six years or until my retirement, whichever was sooner. In order that Mr. Duroiselle may be in a better position to succeed me on my retirement, it is deemed most desirable that he should remain in close touch with other branches of archæological work, more with conservation and exploration. The work in the above programme was accordingly apportioned between Mr. Duroiselle and myself in such a manner as to promote the interest of efficiency and economy. Items (iii), (v), (vi) and a part of item (ix) fell to my share, while the remaining items were assigned to Mr. Duroiselle.

"*Item (i).*—As already explained in my last report for 1914, page 1, paragraph 2, what has up to the present retarded the completion of the monograph on the Petleik plaques, was the difficulty of collecting the complete series of the photographs of the plaques illustrating the 550 stories of the *Jātaka*. The complete set of the plaques does not exist at the two Petleik pagodas, many having disappeared and numerous others having been broken past identification. The missing ones had to be looked for and photographed at other pagodas in Pagan, principally the Ānanda. Good progress had already been made in this direction when I gave over charge as officiating Superintendent in July 1914. Mr. Taw Sein Ko, whose work took him to Pagan after his resumption of office, had the major part of what remained photographed, and only a very few photographs now remain to be taken to complete the collection. It is, therefore, hoped that the actual composition of the letterpress will be begun during the ensuing official year.

"*Item (ii).*—This unique collection of about 400 plaques has not yet been completely photographed. However, estampages of the inscriptions in Talaing explaining them have been made, and will be useful in allowing me to prosecute the work of decipherment, translation and annotation, while waiting for the completion of the collection of photographs. As mentioned in my report for 1914, page 2, paragraph 5, I have already read and translated about one-third of the total number. The language of these legends belongs to the oldest form of Talaing up to the present known, which differs very considerably from the modern language. The decipherment presents no great difficulties, but the fixing of the meaning of a very considerable number of words, long since fallen into disuse, requires much patient work, careful comparison with the Pali original, reading up other Talaing documents of the same and later period, and tracing back the modern form of these old words in modern manuscripts. Under the circumstances, and considering that this is not the only work in hand, progress must necessarily be slower than is, perhaps, desirable."—[Chas. D.]

Item (iii).—In December 1914, I visited Pagan, and, after making a minute inspection of the buildings, gave definite and detailed instructions to the photographer and draftsman as to the photographs, plans, drawings, etc., to be prepared in illustration of the architectural survey. Twenty-five photographs together with thirteen drawings of the buildings were prepared during the year, and the collection of materials for the letterpress is in progress.

"*Item (iv).*—The collection of the available plaques from the Shwegugyi and the Ajapāla pagodas, Pegu, has been made, but pending a preliminary survey, a systematic excavation in the vicinity of Yathemyo and Twante has not yet been undertaken. Details will be found elsewhere."—[Chas. D.]

Item (v).—The Deputy Commissioners of M'ingyan and Mandalay have been kind enough to furnish me with archæological maps of Pagan and Mandalay, and it is expected that the compilation of the guide-books will soon be proceeded with.

Item (vi).—Mr. E. Pritchard, B.A., the archæological scholar, who was placed on this duty, has succeeded in translating 17 printed pages, and in transliterating 74 pages. It is under consideration to publish a selection of epigraphs locally from time to time, under the designation of the "Epigraphia Birmanica," after the style of the "Epigraphia Carnatica," which has been published in Madras. For this purpose, a scheme for the transliteration of Burmese is under preparation.

"*Item (vii).*—A rough translation and annotation of the first 133 epigraphs (comprising 170 printed quarto pages) have been completed."—[Chas. D.]

Items (viii) and (ix).—The above programme came into effect only on the 1st August 1914, and for want of time, these items were held in abeyance.

3. The continuation of the same programme of work for the ensuing year

Programme for ensuing year.

has been sanctioned by the Local Government with the following modification and addition. The word "excavation" in "continuation of the examination and excavation (i) in the vicinity of Yathemyo (Pegu) and Twante" (item iv) has been omitted; and "Excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, for Pyu inscriptions" has been added as item (x).

SECTION II.

Tours and Inspection of Buildings and Sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent and the Assistant Superintendent :—

Date.	Object of Journey.	Number of days.
1914.	<i>Superintendent, Archaeological Survey.</i>	
April 25th ...	To inspect the archæological buildings at Sagaing ...	1
June 2nd to 23rd ...	To inspect the archæological buildings at Pagan ...	22
July 15th to 22nd ...	To have an interview with the Chief Secretary to the Government of Burma at Rangoon.	4
October 8th to 10th ...	Do. do.	3
October 11th to 15th ...	To examine the finds from the wreck on the Hainggyi Island, Bassein District, which were placed for safe custody in the Bassein Treasury, Bassein.	5
November 24th ...	To inspect the archæological buildings at Sagaing ...	1
December 11th to 29th ...	To inspect the archæological buildings and conduct excavations at Pagan and its neighbourhood.	19
		55
	<i>Assistant Archaeological Superintendent for Epigraphy.</i>	
November 22nd to December 8th.	To inspect archæological buildings and conduct excavations at Pegu.	17
December 9th to 19th ...	To inspect the archæological buildings and sites at Twante and Hmawza.	11
		28

5. Of the 55 days shown in the above statement, I was out on tour for 28, the tour for the remaining 27 days, in April, June and July 1914, being performed by my *locum tenens*, before I had returned to duty from my combined leave on the 31st July 1914.

6. In pursuance of the orders issued by the Local Government that, in the interest of economy, the tours of the Assistant Superintendent and myself should not overlap each other, Mr. Duroiselle visited Pegu, Twante and Hmawza to conduct excavations and inspect archæological buildings and sites, and was out on tour for 28 days, while I visited Pagan to inspect the archæological buildings with a view to collect materials for the compilation of a History of Burmese Architecture and also to conduct excavations.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

7. Proposals were submitted for the conservation of five additional monuments at Pagan. They are Kubyaukkyi and Abèyadana Temples at Myinpagan, Shinbintha-lyauung or the recumbent image of the Buddha at Pagan, the Shwezigôn Pagoda within the old city walls of Pagan, and the Shittaung or Gergaung Pagoda near the Nattaung Monastery, which is close to the Shwezigôn Pagoda. Each of them possesses a distinctive interest of its own (*vide* Appendix B). The Kubyaukkyi Temple was built in the 11th century A.D. by King Kyaukse. The walls of the temple are ornamented with frescoes and fire

plaster-carvings, some of which are still in a good state of preservation, and are pierced by stone windows of exquisitely shaped geometrical designs. The Abèyadana Temple marks the site of an incident in the life of Kyanzittha before he became king. It was built in the 11th century A.D. Within the precincts of the Shwesandaw Pagoda, Pagan, there lies in a brick shed a colossal recumbent image of the Buddha. Unlike the recumbent image of the Buddha in the Manuha Temple at Myinpagan, its head points to the South, whereas that of the Manuha Temple points to the North, a position assumed by Gautama Buddha when he was lying on his death-bed, between two *sal* trees at Kusinagara. Its age is about 800 years old. The Pebingyaung Pagoda is a small pagoda of unpretentious dimensions and is of Singhalese type. It is about two centuries older than the Sapada Pagoda, which was built in the 12th century A.D. and which had hitherto been considered to be the prototype of similar structures in the Province. The Shittaung Pagoda near the Nattaung Monastery is a small *stūpa*, octagonal in plan, and is, therefore, of a rare type in Burma. The date of the building is unknown.

8. During my absence on leave, Mèdaw Kyaung, one of the two monasteries at Myohaung, which had been borne on Form A, was, on the recommendation of Mr. C. Duroiselle, my *locum tenens*, removed from the list of buildings conserved at the public expense, as being too far gone that it would be very expensive to keep it in a state of repair. Subsequently, the building was inspected by Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and there was a difference of opinion between him and Mr. Duroiselle regarding the expediency of conserving the building. It was built in 1843, and contains carvings and decorations, which are unique in Burma, and the photographs of some of them are reproduced in Plates II and III of this Report. The pillars supporting the monastery are still sound, and are not so decayed as to be past conservation. Further, the monument was selected for conservation by Sir John Marshall, Director-General of Archæology, during his visit to Burma in 1904. In these circumstances, I recommended to the Local Government the restoration of the building to Form A, which was sanctioned.

9. The Museum at Pagan was built in 1904. It was originally intended to construct a fairly large building at a cost of about Rs. 13,000; but, for the sake of economy, a smaller structure costing about Rs. 7,800 was constructed. It is now found to be too small to contain all the exhibits, which have greatly increased in number and variety, and a proposal is now under consideration to extend it on the North side, and an estimate amounting to Rs. 4,557 providing for the extension has already been prepared.

10. "I took occasion, while conducting excavations at the Shwegugyi and Ajapāla pagodas near Pegu, to inspect the Talaing inscriptions scattered about in the vicinity of these two monuments within a radius of barely half a mile.

Estampages of them had been taken some years ago and sent to Mr. C. O. Blagden for decipherment; it is well this was done then, for, in comparing the stones themselves with their estampages, it became evident that the former had deteriorated. This deterioration is due to the fact that the stones are in secluded spots, overgrown by and buried in such a luxuriant vegetation that, in some instances, a path had to be cut to reach a stone which could not be seen when standing barely a yard away from it. As an example of how quickly an important document of this kind can be irretrievably lost if left to the mercy of the destructive climate of Lower Burma, I may mention the Talaing Kyaikpan inscription near the pagoda of the same name at Pegu. When I saw it last year, it lay on the ground and was broken into two pieces; when, this year, I revisited it, a shrub had grown and pushed its way up into the interstice, with the result that the stone is now in four pieces, and that the letters along the lines of breakage have considerably suffered as a consequence.

"The inscriptions referred to above as being within a short radius are twelve in number. If these documents, important from the historical and philological points of view, are to be preserved from further deterioration, it is necessary that

a shed should be built to house them in a convenient and secure place. Foreseeing that, perhaps, this proposal might not be given a shape to in the very near future, I arranged with Pôngyi U Sunanda, of the Shwegugyi Monastery, to allow the stones to be placed within his compound pending the building of a proper shed near his residence. He agreed with much pleasure to the proposal. This step will allow of the stones being immediately removed to a secure place and being under proper supervision and care."—[Chas. D.]

11. Inspection notes were received from the following Public Works Department Officers: the Superintending Engineer, Pegu Circle, Superintending Engineer, Mandalay Circle, Superintending Engineer, Chindwin Circle, Executive Engineer, Pegu Division, Executive Engineer, Tharrawaddy Division, and Assistant Engineer, Kyauksè Subdivision. Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and Mr. E. G. Stanley, Superintending Engineer, Chindwin Circle, recorded very full and instructive notes on the monuments at Mandalay and Pagan, which afforded me material assistance in carrying out works of conservation. The inspection notes forwarded by the other officers of the Public Works Department proved also to be of great service. The relationship between the two Departments continued to be of a most harmonious nature.

12. "The object of my visit to old Prome was, besides the inspection of monuments, the examination of the site of the Pyu cemetery where there had previously been found a number of stone funeral urns inscribed in the Pyu character. Those urns were found in a low vault constructed of brick which had caved in through the action of time and rain, and formed a low mound rising a few feet above the level of the ground. On inspecting the bushes and thick vegetation in the immediate vicinity, several other similar mounds were discovered. As this area was the burial ground of the ruling class of the Pyu capital, these mounds, so close to the one already excavated, are probably what remains of other vaults. The inscriptions on the urns already brought to light are of great importance for the elucidation of what was, up to the present, called the "prehistoric period" of Burma, that is, the period from the early centuries of the Christian era up to the middle of the 11th century, and of which practically nothing, based on irrefutable documents, is known. These considerations make it desirable that excavations be undertaken at this site, which may contain more of these invaluable epitaphs."—[Chas. D.]

It is expected that some more finds of the same nature will be made there, and I propose to conduct excavations there during the next cold season. Additional Pyu epigraphs are required for the elucidation of this interesting language, whose discovery is due to the patient and scholarly labours of Mr. C. O. Blagden.

13. To the west of Hainggyi (Negrais) island, there was a sunken ship, which was discovered about twenty years ago. Objects, among which were a brass vessel with an inscription in a South-Indian character, and five porcelain dishes bearing legends in the Chinese character, were recovered from the wreck. This induced Mr. G. E. R. Grant-Brown, I.C.S., Deputy Commissioner of Bassein, to apply for a grant of Rs. 400 to enable him to have the wreck explored by a diver. The sum applied for was granted, which was subsequently increased to Rs. 500. Before the work could be put in hand, Mr. Grant-Brown was transferred to another district, and, owing to the difficulty of getting a competent diver to explore the wreck, the project had to be abandoned for the present.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

14. A list of the ancient remains in the Arakan Division was prepared by the late Dr. Forchhammer in 1890. It was revised in the light of later researches and discoveries.

15. In consultation with the Commissioners of Divisions, draft notifications have been prepared declaring certain monuments in the following divisions to be "protected monuments" under section 3 (1) of the Act: Sagaing, Meiktila, Magwe, Pegu and Tenasserim. The District officers have had the advantage of inspecting the monuments and of consulting local opinion.

16. Local elders in the Bassein and Henzada Districts objected to the action taken by the Local Government for the preservation of certain Pagodas in their custody, under the Ancient Monuments Preservation Act. It is to be regretted that the expression "protected monument" is nowhere defined in the Act, and the objectors appear to labour under the misapprehension that, if the shrines in question become "protected monuments," they would pass under the absolute control of the British Government, and that Buddhists would be debarred from executing the necessary repairs to the structures or even from practising their customary religious observances in the sacred precincts. This wrong view should be combated and refuted by all means. It seems to me that objections have been raised by the local people under a misapprehension of the actual facts and that the Deputy Commissioners of the Bassein and Henzada Districts should make another attempt to explain to the local objectors the real effect of having a Pagoda declared to be a "protected monument" under the Act. Its *status quo ante* will not be disturbed. It will continue to be in the possession or charge of its present custodians, who will continue to enjoy, as heretofore, their full liberty to repair it. If they are in any doubt as to the reproduction of any forms of architecture, they will have the benefit of the advice of the Archæological Department. The main object aimed at by the Government in declaring a Pagoda to be a "protected monument" is to have maintained, in a state of good repair, a shrine, which reflects the history, religion and architecture of Burma. This object is exactly in accordance with the wishes and aspirations of all true Buddhists throughout the Province.

SECTION V.

Accounts of detailed Surveys and Excavations.

17. "In my last year's report at page 1, paragraph 2, I said that the Architectural Survey of the Mandalay Palace had been completed, but that the manuscript was yet in the rough and that some more time would be needed to revise and finally prepare it for the Press. The letterpress is now practically written; but a number of plans that are needed have not yet been drawn, owing to Maung Po O, the photographer and draftsman, having been employed elsewhere. The drawing of these few plans will bring the whole work to completion.

18. "The iconographic and epigraphic treasures of the Ānanda are so numerous that it would be an impossibility to treat them adequately in a single monograph; it was consequently decided to write a series of monographs on this famous Burmese temple. The first of these, "the stone sculptures in the Ānanda Temple, Pagan," has been completed and sent to Sir John Marshall for insertion in the Annual Report of the Archæological Survey of India.

"The second monograph is in hand, *vide* paragraph 4, item ii."—[Chas. D.]

19. The work is in fair progress. It will treat of the evolution of the Burmese Pagodas and of the development of Burmese architecture. So far, four main types of shrines have been discovered, namely, (i) those that are cylindrical-shaped, like the Shwezigôn Pagoda, and are the probable descendants of the ancient *stūpas* of India; (ii) those that are cylindrical-shaped and have niches cut into them containing images of the Buddha facing the four cardinal points, like the Seinnyet Nyima

Pagoda, and bespeak the influence of the Northern School of Buddhism prevalent in China; (iii) those that are of the Singhalese type, like the Sapada Pagoda, and indicate the religious intercourse of Pagan with Ceylon since the 11th century; (iv) those that take the form of square basements provided with ambulatory corridors and surmounted by *sikharas* and miniature *stupas*, like the Ananda Pagoda, and display the marked influence of Southern India on the religion and architecture of Pagan, even before the days of King Anawrata (11th century).

20. "In continuation of the work undertaken in the course of the last official year, I conducted excavations at the same two sites, the Shwegugyi and the Ajapāla pagodas, for the recovery of the beautiful glazed brick reliefs buried along the walls. Sixty-one plaques were found at the former site and 106 at the other. Altogether 86 of these plaques bear Talaing inscriptions. Every inch of the ground was searched and the operations there were completed."—[Chas. D.]

21. Excavations were conducted by me at two sites near the Taungba village, Pagan Township. The locality is redolent of historical associations as it is said to be the site where the first kings of Pagan settled after the destruction of Prome or Srikshetra in the second century A.D. A low mound of *débris* marked one of the sites where the excavation was conducted. It was found to be the site of a pagoda, the relic-chamber of which had been rifled several years ago. Besides a few fragments of an earthenware pot with traces of gold on them, and a seated and headless image of the Buddha, nothing noteworthy was found. The other site was found to be merely a heap of earth, from which a mass of bricks had been removed.

22. In a garden belonging to a Chinese merchant, Ma Pi Ya, at Bawdigôn, on the North of the Shwedagôn Pagoda, Rangoon, extensive excavations were conducted in search for treasure on the site of an old and ruined pagoda. The Collector of Rangoon reported that, on the 20th July 1914, at a depth of about 10 feet from the surface of the ground level, in a hollow closed with an oblong stone, the following articles were found:—

One small lead statuette of a king in a sitting position, 2" in height, $\frac{3}{4}$ " in breadth from shoulder to shoulder, and 1" from knee to foot;

One small broken stone buffalo, breadth $1\frac{1}{4}$ ", length $1\frac{3}{4}$ ";

One zinc tin, $2\frac{1}{4}$ " $\times$ $2\frac{3}{4}$ " $\times$ $6\frac{1}{2}$ ", closed with wax on top and containing a black powder of no apparent importance;

One iron stone, $5\frac{3}{4}$ " in diameter and $2\frac{1}{2}$ " in height.

The further search for treasure was abandoned, as it was forbidden by the owner of the land.

SECTION VI.

Account of Conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

23. The following is the sanctioned programme of archæological works for 1914-15:—

	Rs.
(1) Wages of caretaker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace buildings, Mandalay	3,500
(3) Annual repairs to <i>Pyatthats</i> on Fort Walls, Mandalay	1,500
(4) Annual repairs to Tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay	196
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura	100
(7) Annual repairs to Shwenandaw <i>kyaung</i> , Mandalay	100
(8) Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama <i>kyaung</i> , Mandalay	100
(10) Annual repairs to the remains of Atumashi <i>kyaung</i> , Mandalay	80
(11) Annual repairs to Tawgyaung Pagoda, Mandalay	50
(12) Annual repairs to Tomb of King Mindôn's mother, Amarapura	197

	Rs.
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaaw Monastery, Mandalay	500
(15) Annual repairs to Sangyaung Monasteries, Amarapura	100
(16) Annual repairs to Tupayôn Pagoda, Sagaing	150
(17) Annual repairs to <i>Tazaung</i> and Bell, Mingun	140
(18) Annual repairs to Pôndawpaya, Mingun	100
(19) Annual repairs to Ôkkyauing at Ava	250
(20) Annual repairs to Watch Tower at Ava	50
(21) Annual repairs to Sinbyumè Pagoda, Mingun	200
(22) Annual repairs to masonry shed over inscription stones near Tupayôn Pagoda, Sagaing	50
(23) Annual repairs to Alaungpaya's Tomb, Shwebo	50
(24) Annual repairs to masonry shed over inscription stone in Court-House compound, Shwebo	10
(25) Clearing jungle round pagodas at Tagaung, Ruby Mines District	240
(26) Wages of durwans to look after pagodas, Pagan	1,620
(27) Maintenance of pagodas, Pagan	1,700
(28) Jungle-clearing round the pagodas in the Kyauksè District	250
(29) Annual charges to Pali stone shed to the west of Pegu Town	22
(30) Maintenance of archæological buildings at Hmawza	343
(31) Restoring the corridors of the eastern Petleik Pagoda at Thiipyitsaya, Pagan	6,804
(32) Fencing round the Royal Tomb, Fort Dufferin, Mandalay	1,539
(33) Special repairs to the Myadaung <i>kyauing</i> or Queen's Monastery, A Road, Mandalay	4,066
(34) Special repairs to the Palace buildings, Mandalay	5,400
(35) Repairs to King Alaungpaya's Tomb, Shwebo	142
(36) Repairs to inscription shed in the District Court-House, Shwebo	20
(37) Special repairs to the Salin Monastery, Mandalay	551
(38) Continuation of special repairs to the stone sculptures at Hmawza	745
(39) Preservation of the old Burmese guns in the precincts of the Palace buildings, Mandalay	1,900
Total	33,209

Towards this expenditure the Government of India made an allotment of Rs. 5,000 as a grant-in-aid from Imperial revenues, and Provincial Funds contributed Rs. 29,350. A detailed account of the actual expenditure incurred on the above works is given in Appendix C.

Programme of works proposed for 1915-16.

24. The following are works to be begun and carried out in 1915-16:—

	Rs.
(1) Wages of caretaker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace buildings, Mandalay	3,500
(3) Annual repairs to <i>Pyatthats</i> on Fort Walls, Mandalay	1,500
(4) Annual repairs to Tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay	196
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura	100
(7) Annual repairs to Shwenandaw <i>kyauing</i> , Mandalay	100
(8) Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama <i>kyauing</i> , Mandalay	100
(10) Annual repairs to the remains of Atumashi <i>kyauing</i> , Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12) Annual repairs to Tomb of King Mindôn's mother, Amarapura	197
(13) Annual repairs to Queen's Monastery, Mandalay	100
(14) Annual repairs to Taiktaaw Monastery, Mandalay	500
(15) Annual repairs to Sangyaung Monasteries, Amarapura	100
(16) Clearing jungle round pagodas at Tagaung, Ruby Mines District	240
(17) Annual repairs to Tupayôn Pagoda, Sagaing	250
(18) Annual repairs to <i>Tazaung</i> and Bell, Mingun	100
(19) Annual repairs to Pôndawpaya, Mingun	40
(20) Annual repairs to Sinbyumè Pagoda, Mingun	550
(21) Annual repairs to Watch Tower, Ava	200
(22) Annual repairs to Ôkkyauing, Ava	600
(23) Annual repairs to shed over inscription stones near Tupayôn Pagoda, Sagaing	600
(24) Annual repairs to Alaungpaya's Tomb, Shwebo	50
(25) Annual repairs to shed over inscription stones in Court-House compound, Shwebo	20
(26) Wages of durwans to look after the Pagodas and Museum at Pagan	1,620
(27) Maintenance of Pagodas at Pagan	1,700
(28) Jungle-clearing round the pagodas in the Kyauksè District	250
(29) Annual repairs to the archæological buildings at Hmawza	350
(30) Annual repairs to Pali stone shed to the west of Pegu Town	25
(31) Annual repairs to Pillars of Victory, Pegu	5
(32) Continuation of special repairs to the Palace buildings, Mandalay	5,400

	Rs.
(33) Special repairs to the Tilominlo Pagoda, Pagan (repairs to the main pagoda).	8,648
(34) Preservation of the remains of the East India Company's Factory on Hainggyi (Negrais) Island.	400
(35) Petty repairs to the Summer Houses and the Water Palace in the South Royal Garden at Mandalay.	2,688
(36) Special repairs to Watch Tower and Ôkkyauing at Ava, Sagaing District	2,247
(37) Constructing quarters for the Pagoda durwans, Pagan ...	2,754
(38) Special repairs to the Sarapa Gate—Remains of the old wall of Pagan ...	484
Total ...	36,088

Towards this estimated expenditure, a sum of Rs. 26,000 has been provided in the Public Works Department Budget, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 10,000.

25. At Mingun in the Sagaing District are situated the Mingun Pagoda, on the construction of which King Bodawpaya spent eleven years of his reign (1790—1801), the great bell weighing over eighty tons, which was cast by the same founder, the Bawdi-waing Pagoda built by the same King, the Sinbyumè Pagoda resting on five receding terraces, built by King Bagyidaw (1819—1837), and the Settawya Pagoda built by Pagan Min (1846—1853). The Mingun Pagoda is the largest pile of brick in the world, or, in the picturesque language of Yule, is a "geological phenomenon"; the great bell is second only to the mammoth bell of Moscow, which is the largest in the world; and the Sinbyumè Pagoda presents unique features of Buddhist religious architecture, recalling the characteristics of the Buro Budor of Java. For these reasons it was deemed expedient to preserve the area and the interesting monuments situated thereon by keeping their sacred precincts free from cultivation. The site, which is 46.36 acres in area, was acquired by the Local Government under the Land Acquisition Act, 1894, and, in consultation with the Deputy Commissioner, Sagaing, *Sayadaw* U Pandawa, Abbot of the Hnget-twin-gyaung Monastery, and Maung Po Kyu, Thugyi of Mingun, were appointed joint-custodians of the *Wuttagan* or Religious land at Mingun.

26. In order to keep the precincts of the Tupayôn Pagoda at Sagaing in a sanitary condition and free from *débris* and jungle, a suitable area was demarcated by Major F. C. Owens, I.A., President of the Sagaing Municipality, and assigned to the shrine. As the land in question is State land, no action under the Land Acquisition Act was necessary.

SECTION VII.

Notice of the Subordinates and their work and of the changes in personnel.

27. I returned to duty on the 31st July 1914 after an absence of two years. The creation of the appointment of Assistant Archæological Superintendent for Epigraphy has enabled this Department to retain the services of my *locum tenens*, Mr. Chas. Duroiselle, a keen and enthusiastic Orientalist, of whom high expectations are entertained in scholarly circles.

28. With the appointment of the Assistant Archæological Superintendent for Epigraphy, the addition of an English-speaking clerk and a peon was made to the establishment. The office staff now consists of:—

- (i) One architectural surveyor;
- (ii) Two Burmese writers;
- (iii) Two English-speaking clerks;
- (iv) One Talang copyist (temporary);
- (v) One draughtsman and photographer;
- (vi) Three peons; and
- (vii) One durwan.

It is divided, and the following are placed under the orders of the Assistant Superintendent, while the remainder of the staff is under the orders of the Superintendent :—

Two Burmese writers ; one English-speaking clerk ; one Talaing copyist (temporary) ; one peon.

The Superintendent is responsible for all office accounts, ordinary office routine work, and carries on correspondence with the Local Government.

The Superintendent is responsible for all branches of archæological work, *viz.*—

(i) Conservation ; (ii) Exploration ; and (iii) Epigraphy.

The Assistant is under the orders of the Superintendent, and deals with all branches of Archæology, *i.e.* inspects monuments, advises on conservation, conducts excavation and exploration, and deals with epigraphy.

29. The staff continued to give satisfaction. I am pleased to note that Maung Mya, Architectural Surveyor, and Maung Pe, Head Burmese writer, received the high commendation of Mr. Duroiselle in last year's report. The whole office has worked cheerfully and efficiently, and the subordinates appear to be imbued, in a marked degree, with a sense of responsibility in the discharge of their respective duties. Maung Pyo, second Burmese writer, was granted combined leave for two years with effect from the 1st of May 1914. Maung Shwe Kyu, his *locum tenens*, is reported on very favourably by Mr. Duroiselle under whom he is placed.

30. The archæological scholarship was awarded to Mr. E. Pritchard, B.A., who joined the office on the 12th August 1914. During the current year, it is hoped that the services of a second Archæological Scholar will be available.

SECOND PART.

SECTION I.

Full account of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

31. In 1753, the East India Company established a factory on the Island of Negrais near Bassein, which was then, as now, an important seaport. The time selected was particularly inauspicious, because the Talaings of Pegu had invaded Burma with the help of the Dutch and Portuguese and had captured Ava in 1752, and because the Burmans under Alaungpaya were making extensive preparations to stem the tide of Talaing invasion and to extinguish their power. In 1754, Bassein was occupied by Alaungpaya's troops. "British property was respected, and guns and gunpowder were supplied to the Burmans by the British Agent there."* Owing to a rising in the Shan States, Alaungpaya had to depart for Upper Burma ; and his absence made his success very doubtful, so both the English and the French began to favour the Talaings. "In an attack on the Burmese position shortly after Alaungpaya's departure, both the French and English ships took part."*

In 1759, a rebellion broke out in Pegu. "Alaungpaya set out for Lower Burma in the middle of the rains, having sent an army ahead. The Governor of Pegu had practically extinguished the rebellion before the king reached Rangoon ; but suspicions of British interference were aroused by the arrival of the 'Arcot' in Rangoon during the rebellion. The agent on board, Mr. Whitehill, was arrested and sent to Alaungpaya at Prome, and released only on payment of a heavy ransom. When the king reached Rangoon, his suspicions seemed to be confirmed by false reports, spread by an Armenian named Gregory and a French agent, Lavine, from motives of jealousy, to the effect that the British at Negrais had sold arms and ammunition to the rebels. He, there-

Conservation of monuments:
Remains of the East India
Company's Factory at Hainggyi.

* Cocks' *Short History of Burma*, page 112.

... issued orders that the settlement was to be destroyed. A treacherous massacre was planned in which nearly the whole of the Company's servants at Negrais, including ten Europeans and about a hundred Indians, were massacred. A few escaped and reached British ships in the harbour, and others were taken prisoners to Rangoon."* The Local Government sanctioned the proposal for the preservation of the remains of the British Factory at Hainggyi (Negrais Island), at an estimated cost of Rs. 400, and ordered that the following inscription should be engraved on the tablet to be erected on the walls of the Factory:—

"These walls form the remains of the Factory erected in 1753 by David Hunter, who was deputed by the Honourable the East India Company to form a Settlement on the Island of Negrais. David Hunter died in the Settlement some months after his arrival, and was afterwards succeeded in charge of the Settlement by Henry Brooke, by Captain John Howes, who also died in the Settlement, and by Lieutenant Thomas Newton. In 1757 Ensign Lister, who was deputed by Lieutenant Thomas Newton, obtained from King Alaungpaya a treaty ceding Negrais Island to the British in perpetuity. On the 6th October 1759, Captain W. H. Southby, together with Messrs. Briggs and Nulkley Hope and two others, whose names are unknown, were suddenly attacked and treacherously murdered, while assembled for dinner in the upper storey of the Fort house. The surviving members of the garrison, five in all, were carried away as prisoners to Rangoon. The Settlement was thereafter abandoned.

"This tablet has been erected by the Government of Burma in memory of the British officers and men, whose names are set forth above, and who were among the first pioneers of British enterprise in Burma."

32. These structures were erected in 1859 and have weathered badly. The wooden pillars have sunk into the ground through settlement or natural decay, and some of the carvings on the multiple roofs supported by them have either disappeared or been loosened. It was proposed to jack up the sunken posts, to cut away the unsound portions, and to put in their place masonry footings with cement concrete pillars. A few of the carvings would be renewed, while others would be strengthened with battens, and the roofs would be rendered watertight. The estimate for executing these repairs amounted to Rs. 15,911, and it was suggested to the Superintending Engineer, Mandalay Circle, that, if sufficient funds were not immediately available, the cost might be spread over two or three years. Work might be begun on the eastern face of the Palace, *i.e.* on the Balcon or Clock Tower, the King's Audience Hall and the Lion Throne Room, and it might be extended to the western face till the Lily Throne Room, the Queen's Audience Hall and the Model Shed were reached.

33. At the instance of Mr. W. F. Grahame, I.C.S., Deputy Commissioner, Mandalay, an estimate amounting to Rs. 4,066 was framed to execute minor repairs to the Myadaung *Kyaung* or Queen's Monastery, which is one of the sights of the Burmese capital. The building was completed in a hurry in November 1885, just as the British troops were on their way to the Palace, and it has weathered considerably. The sunken posts would have to be jacked up, the wooden flooring renewed, and the *pyatthat* over the chapel made watertight.

34. This shrine is circular in form and Singhalese in type, and rests on a square basement. A vaulted corridor, adorned with terra-cotta plaques illustrating scenes from the Buddhist *Jatthak*, runs round the basement. There now remains, in a fairly complete state, only that part of the corridor on the eastern face, those on the other faces being missing; the roofs have fallen in, and the walls supporting them have disappeared. The plaques, which had been buried in the *débris* of the fallen walls, were dug up in 1911, and an estimate for Rs. 6,804 was framed for restoring the missing vaulted corridors on the model of that on the eastern face. The estimate was funded, but the work was kept in abeyance, because no reliable contractors would come forward to undertake the work, there being a superstitious

* Cocks' *Short History of Burma*, pages 115 and 116.

belief among them that making any profit out of any work connected with a pagoda would ruin them. Owing to the enhanced rates in the cost of materials, the revision of the estimate was necessary. In the revised estimate due provision was made for the following items, the main object being to secure permanency in safeguarding the plaques, and to place them in positions, which would afford much light and air : (a) to preserve the main *stūpa* by grouting its brickwork, and by building a low conical dome surmounting it, so as to make it watertight ; (b) to restore the vaulted corridor on its eastern face ; (c) to construct a reinforced concrete roof on the remaining three faces, in order to afford shelter to the refixed plaques, as in the case of the adjoining West Petleik Pagoda ; (d) to cover up the reinforced concrete roof with loose brick, so as to detract from it the appearance of modernity ; (e) to preserve the brick *tazaung* on the eastern face ; (f) to refix the loose plaques on the walls of the corridors with the help of an assistant deputed by the Archæological Department ; (g) to take down the plaques *in situ* in the eastern corridor, which are not in order of sequence, and to refix them in their proper position elsewhere.

35. Owing to increased expenditure on account of the European war, the amount of the Imperial grant-in-aid was reduced from Rs. 10,000 to Rs. 5,000 in the year 1914-15. Works of conservation had to be carried out with great care and economy, and in the case of the special repairs to the Palace buildings, the expenditure had to be spread over a period of three years. The estimate framed amounted to Rs. 16,233, and it was decided to spend Rs. 5,400 in 1914-15, the same amount in 1915-16, and the balance of Rs. 5,433 in 1916-17.

36. Burmese chroniclers affirm that on the eve of the destruction of Prome, which took place in the year 16 Sakkaraj or the 672nd year of the Buddhist era, corresponding to 128 A.D., a civil war arose among the Pyus, Thets and Kanrans, the three tribes then inhabiting Prome, in which the Pyus were victorious. A second civil war, this time among the conquering tribe, the Pyus, divided them into three sections. Two sections remained with the neighbouring tribes, and the third settled at Taungnyo (now in the Tharrawaddy District) among the hills, and founded a kingdom. There they were attacked by the Talaings, who forced them to evacuate the locality, cross the river Irrawaddy and settle at Padaung, now in the Prome District. After they had been settled there for six years, they were again attacked by a neighbouring tribe and forced to migrate northward. Eventually, *i.e.* 13 years after they had left Prome, they arrived at Yunhlutkyun, and under the leadership of Thamôkdarit, they laid the foundation of Pagan, after imposing their suzerainty upon a confederacy of 19 Pyu villages already established there. Yunhlutkyun is generally identified with a site, now covered with cultivation, to the south of the Taywindaung hill, and about twelve miles to the south-east of Pagan. With a view to obtain evidence to confirm the traditions, excavations were conducted near Taungba Village among the ruins of Yunhlutkyun. A low mound of *débris* was selected. It was rectangular in form, measuring about 46 feet from east to west, and 33 feet from north to south. Near the centre, after clearing the jungle, another mound of *débris* was discovered a few feet above the lower level, which itself is raised about 3 feet above the natural ground level. A closer inspection revealed that there was a low depression in the centre of the second mound ; and this led me to think that the site selected was once the site of a *stūpa* or pagoda, which had been dug into and had fallen into ruin. A trench running east to west and measuring 6 feet in breadth was dug across the mound. When about 17 feet of the trench, measuring from the outermost edge of the mound, had been dug, layers of brick, each measuring $1' 3'' \times 8'' \times 2\frac{1}{2}''$, were found, with layers of sandstone, each being cut into the size of a brick, laid side by side. The course of the bricks was followed, and it was found that they were the remains of a circular *stūpa*. On digging into this from one side of it, a rectangular chamber, measuring $2' 4'' \times 4' 4''$ and lined with finely cut blocks of sandstone, was

found. Unfortunately the contents of this relic-chamber had been removed, only a few fragments of an earthenware pot with traces of gold on it being found. A small seated image of the Buddha (headless) in alabaster was also found close to the chamber, but its age could not be determined with any degree of certainty, owing to the absence of any inscription on it. Excavation was conducted also at another site at Yunhlutkyun, but nothing of importance was discovered.

37. In paragraph 43 of last year's report, Mr. Duroiselle gives a succinct account of the existing literature on the subject. As years roll by, it will, no doubt, increase in volume as well as in lucidity. For the present, Mr. Phené Spiers' chapter on Burma at pages 339—370 of Volume II of Fergusson's *History of Indian and Eastern Architecture*, holds the field and is the most learned and authoritative. At paragraph 17 of the present report, I have attempted to enumerate the main types of Burmese pagodas. My types (i), (ii) and (iii) fall into the first category of Mr. Spiers, while (iv) is included in his second. His description * may be quoted *in extenso* :—

Types of Religious Buildings.

"The term 'Pagoda' (in Burmese, Payā) seems to be applied by Europeans in Burma indifferently to two very different kinds of structure. Firstly, a bell-shaped *stūpa* raised on a series of terraces or platforms and crowned with a conical finial. To these the term *tsedi* or *zedi*, which corresponds with the *Chaitya* in Nepāl and the *Chedi* of Siam, is sometimes given. They consist of solid masses of brickwork, with a small sealed-up chamber in the basement containing supposed relics of Buddha. Secondly, a temple which is square on plan with sometimes projecting porches or vestibules and, in the thickness of the walls, narrow corridors, the walls of which are decorated with frescoes or sculpture, with niches at intervals containing images of Buddha. Their roofs are pyramidal consisting of a series of storeys of moderate height set back one behind the other and crowned with the curvilinear *sikhara* of the Indo-Aryan style."

It will be interesting to investigate the origin of the models of the monuments mentioned in the first category. They consist of a hemispherical dome surmounted by a conical finial, and, so far as the dome is concerned, they appear to be the lineal descendants of the *stūpas* of ancient India, of which the Sānchi Tope is the prototype. On the other hand, the conical finial seems to be an importation from Ceylon. Both the hemispherical dome and the cone represent the tumulus, which is a form of burial common to the Phœnicians and Mongolians. Besides the tumulus, there seem to be other models, after which Buddhist shrines are built. In figure 9, Plate XLVII, page 90, of the Annual Report of the Archæological Survey of India for 1900-11, is depicted a *linga* or elongated cylinder ending in a pointed finial, which is flanked by Nagas in the form of serpents, probably in an attitude of adoration. The clay tablet, on which the figure is engraved, was discovered at Hmawza or ancient Prome, in the neighbourhood of the Bawbawgyi Pagoda, which is also in the form of an elongated cylinder. This figure on the clay tablet may well be compared with that of a small *stūpa* worshipped by Nagas in the form of human beings, which is engraved on a slab from Amaravati.† This miniature *stūpa* is also in the form of an elongated cylinder with a pointed finial. The question arises as to the nature of the model, after which the Bawbawgyi was built. Was it a tumulus or a *linga*? Traces of Sivaism have been found in Burma. At Pagan, there is a shrine called the Mogyobyt Pagoda, in which the seated image of the Buddha is placed on a *linga*-shaped pedestal. In December last, in the course of my inspection, I discovered a third model, and that is the funeral urn, whose sides bulge outwards in its upper portion. This peculiar characteristic is clearly discernible in the ruined Paukpinpaya near the Circuit House, the Bupaya, and the Patheingyi. In the *stūpa* form, the lines recede upwards; but in these three

* Page 341, Volume II, of Fergusson's *History of Indian and Eastern Architecture*.

† Page 19, Volume I, *ibid.*

‡ "In Ceylon two of the intermediate stages between the plain earthen mound and the solid stone or shell structure have survived, one being in the form of an earthen mound inclosed in a hemispherical shell of brickwork, and the other being a wide cone of brick."—Parker's *Ancient Ceylon*, page 261.

§ Page 49 of Grunwaldt's *Buddhist Art in India*.

particular pagodas, the hemispherical dome, with receding lines, gives place to the funeral urn, with bulging lines. It is not yet known whether in India or Ceylon any Buddhist pagodas constructed after the model of funeral urns or relic caskets, with sides bulging upwards, have yet been discovered.

It is interesting to note that in Trans-Gangetic countries, more importance was probably attached to a funeral urn containing sacred relics, which was visible to the people, than to a tumulus, which could not be seen by them.

38. "In accordance with item (iv) of the programme of work for the year, I conducted excavations along the enclosure walls of the Shwegugyi and Ajapāla pagodas near Pegu. Terra-cotta plaques found at Pegu. All the portions of the walls which had been left over the previous year were thoroughly dug, and this brought excavations at these sites to a close.

"The results were that altogether 167 plaques, the greater number of them entire, were recovered; comparatively few were found broken in two or three large pieces, but in such a way as to allow the fragments to be brought nicely together and form perfect plaques; these could be easily and permanently repaired at a trifling cost. Out of these 167 plaques, 61 were recovered at the Shwegugyi and 106 at the Ajapāla. The subjects on these plaques have been explained in my report for 1914, pages 12—14; 86 of them bear legends in Talaing, of which one is from the Shwegugyi and the rest from the Ajapāla pagoda. Besides 102 fragments were also found but so minute as to make the work of piecing them back together on the spot tedious and long, if at all possible. They were made over for safe keeping to the Burmese monk, U Sunanda, who had already in his custody fragments found the year before and others which he himself had collected in previous years. Besides three new Talaing stone inscriptions were also found on information given by villagers. More details of these inscriptions and the legends on the terra-cotta plaques will be found under Epigraphy, paragraph 61.

39. "Near Twante, which was, in the early centuries of the Christian era, a flourishing Hindu settlement, three sites were examined: (i) the Kyaik Pā pagodas, (ii) the Maung-di pagoda and (iii) the Sūdaungpyi monastery. Examination of sites at Twante.

40. (i) "Information gathered during my first visit to Twante and which, on all hands, described the Kyaik Pā pagodas as two of the very oldest in those parts, induced me to examine them this year. They are about six miles from the town of Twante, in the heart of a thick jungle; near by is the hut of an ascetic or *tāpasa* who, I understand, takes some care of these buildings. The two pagodas are on a small hillock, probably artificial, and this makes them quite a landmark in the middle of the far away stretching alluvial plains. They are of a style common enough in Burma: three square terraces supporting a dome; the *cūḍā* or spire surmounting the dome, formed by the superposition of circles getting smaller as they rise, and which is but the stylization of the series of stone umbrellas which surmounted the *stūpas* of ancient India, has, in both cases, disappeared. These two buildings are, therefore, in the style of the Shwedagôn pagoda, which can be seen thence against the horizon, but much older, as is indicated by the bell-shaped dome being low and squat, somewhat like that of the Shwezigôn (1059 A.D.) at Pagan. This detail places the date of these buildings in the 11th—13th century A.D. The structure of the terraces and the dome has been strengthened by large blocks of laterite. Nothing whatever is known of the history of the Kyaik Pā (=the Twin Pagodas), and, as far as it has been possible to ascertain, they are not mentioned in either Talaing or Burmese annals. They are still frequented on certain days of the year by the people. Nothing in the way of votive tablets, statues, etc., appears ever to have been found, and there are no indications that excavations there would have fruitful results. As has happened with most old pagodas and temples in Burma, the Kyaik Pā have been broken into by treasure-hunters.

41. (ii) "The Maung-di pagoda, about four miles away to the east of the Kyaik Pā, close to the San-ywa village, gave more satisfactory results, and settles an historical fact dating as far back as 1057 A.D. The pagoda itself is in a very bad state of repair. The spire (*cūḍā*) is no more to be seen; the Important terra-cotta reliefs found at the Maung-di Pagoda.

stone itself has suffered much from the action of time and weather, and in it is the usual gaping hole made by treasure-hunters. The best preserved parts of the monument are the three terraces, and this is due to the fact that, while the superstructure is of brick, the terraces were entirely built of laterite. The bricks of the upper part of the building are an index to its age: they measure 16 inches in length, 8 inches in breadth and 4 inches in thickness. The lower terrace is a square, but the two others are octagons. All along the two upper terraces had been placed huge terra-cotta tablets bearing effigies of the Buddha; most of them have now disappeared; a large number fell down and broke into bits, others were removed and utilised in several ways by Hindus, of whom there is a small settlement near by. I had, however, the good fortune, after a long search, to recover three, unfortunately not entire; of two, the upper portion, from the Buddha's shoulders, is missing, but the third of which the lower portion, from the waist, has disappeared, completes the other two. Careful measurements show that the entire tablets measured 2 feet 7 inches in height, 1 foot 5 inches in breadth and $5\frac{1}{2}$ inches in thickness. These are the largest terra-cotta reliefs as yet found in Burma. They are of the same design as many of the more numerous small ones found scattered so plentifully almost all over Burma. That is, they represent the famous seated Buddha of the Mahābodhi temple near Rājagṛha, the *Vajrāsana*, with the left hand on his lap and the right hanging, palm inward, in the *bhūmisparṇamudrā* or the attitude of touching the earth. Above the Buddha is the *ṣikhara* or tower of the famous Indian temple and on each side of him are representations of small *stūpas* of early mediæval style.

42. "The real importance of the finds, however, lies in the two lines of inscription which two of these fragments bear below the lotus-throne on which the Buddha is seated. These terra-cotta reliefs having, for nigh on one thousand years, been exposed to the disintegrating influence of the climate of the Irrawaddy Delta, the inscriptions are much weathered and not a few of the *aksaras* are scarcely legible, some not at all. On careful examination, however, I discovered that the legend on these tablets was none other than the famous and, in Central Burma, common seal of the Burmese King Anoratha (1040—1077 A.D.). It has been called a *seal* because it is always found written at the bottom or at the back of small votive tablets recovered at pagodas or temples founded by King Anoratha. Calling the better preserved inscription A, they run as follows, the dots showing the number of *aksaras* illegible:—

A

- Line—1. Eso bhagavā.....ruddhade
2. vena kato vimuttattham sahatthenevā..

B

1. Eso.....ruddhadeve
2. na kato vimuttattham.....

"The full legend, as found on small votive tablets, runs: *Eso bhagavā mahārāja—Sirī Aniruddhadevena kato vimuttattham sahatthenevā ti.*

"This fixes incontestably the date of the Maung-dī pagoda. Anoratha reigned from 1040 to 1077 A.D., and it is during this period that the history proper of the Burmese people begins, and from it that the historian begins to stand on *terra firma*; very little is known of the centuries preceding this reign. All the chronicles, Talaing and Burmese, corroborated by the inscriptions, agree as to the date of the first great event in Anoratha's reign, the storming and sack of Thatôn in 1057 A.D. It is probably in this year or the next that the foundation of the Maung-dī pagoda has to be placed. The native chronicles ascribe to Anoratha's action quite a religious motive: the securing of the Pāli Tripitaka, the Scriptures of the Sinhalese Hīnayānism, which was then unknown in Siam. But the probability is that the destruction of Thatôn was but an after-thought; the real motive of Anoratha in swooping suddenly on the Delta was political, and his aim was the subjugation of the strong and flourishing Indian

settlements, which then dotted the Delta, and which, he perhaps rightly thought, were a growing danger to the stability of his own power in Pagan.* Probably the oldest of these was Çriksetra, or Old Prome, some six miles below the modern Prome; four others are mentioned as having existed near where now is Rangoon. Their names are given as: Pokkharavati, Trihakumbha, Asitañjana and Rammanagara, and the whole of that tract of country was known as Ukkalāpa, which points to the settlers having come from Orissa. Another Indian settlement was at Twante. After Anoratha's expedition, nothing more is heard of these foreign settlements and their supremacy over the people among whom they lived and their names remain only as a tradition.

43. "But the interest of these two terra-cotta reliefs is not confined to the settling of the date of the Maung-dī pagoda and their corroboration of Anoratha's expedition against the Talaings of Thatôn and the Indian settlements in the Delta as an historical fact. They will be useful also in determining an important question whose side-issues have a bearing on the history of Buddhism in Burma before the 11th century. Here is not the place to enter into a full discussion of a subject which requires separate and special treatment; but a word or two as to the origin of votive tablets in this country may prove interesting. It has some years ago been asserted that all votive tablets in Burma at that period (11th century A.D.) came from India, having been brought thence by Indian and Burmese pilgrims to the Buddhist holy places in India, such as Budh-Gayā, Benares, etc., and it was merely conceded that, perhaps, in some cases, the tablets may have been made in Burma, but that the moulds themselves were manufactured in and brought over from India. On the other side, it was maintained that some of the moulds were made in Burma. Without pretending to settle definitely the question in such a short note, I may, however, point out that, from the examination of the material now in this office, the second opinion appears to be the correct one. This material shows that those votive tablets may be divided into two principal classes: those, most of which have a Sanskrit inscription, which do not bear the name of Aniruddha (=Anoratha) and those in the legends of which this name appears. There can be no doubt that those in the first category were brought over from India, whether by Indian Buddhists or Burmese pilgrims is immaterial. This is clearly proved by the script of the legends, which is not the Talaing-Burmese one, but from Northern India, as well as by their relative scarcity. That the others, on which the name of the king appears, were made in Burma, there can likewise be no doubt. In these the legends, as in those brought over from India, are placed in the narrow strip of the tablet immediately below the Buddha's throne, and were imprinted on the mould at the time of its making.

"There are three distinct types of these legends, as follows:—

- (1) Saccakadānapati-Mahārāja-Çri-Aniruddhadevena kato ayam.
- (2) Sadharmo 'yam Saccadānapati-Mahārāja-Çri-Aniruddhadevena....
- (3) Eso bhagavā Mahārāja-Sirī-Aniruddhadevena kato vimuttattham sahatthenevā ti.

"The votive tablets bearing the above legends are found in temples and pagodas founded by King Aniruddha of Pagan, better known, under the Burmese form of his name, as Anoratha. While there is absolutely nothing to prove that these moulds were ordered from India, made there and delivered in Burma, several considerations tend, on the contrary, to show that they were manufactured in Burma. (i) It is well known that the Talaings of Thatôn, who were possessed

* That his apprehensions were not unfounded is shown by the fact that, thirty years before his successful raid on the Delta, a Chola king, Rajendra-Choladeva, in 1025-27 A.D. fitted out an expedition to the coasts of Burma and conquered and annexed Thatôn and Pegu; two *jayastambhas* or "pillars of victory" which he erected at Pegu in commemoration of his conquest are still to be seen in that town; cf. V. Smith's *History of Ancient India*, 3rd edition, page 466; mention of this prince is also found in the (as yet unpublished) Talaing inscription of Shwesandaw at Prome. Whether the Indians already settled on and near the coast helped him it is now impossible to determine, and somewhat doubtful; but it is within the bounds of probability that a sudden raid on Pagan, before its aggrandizement in 1057, might easily have been successful, and this is probably what was in Anoratha's mind.—[Chas. D.]

of an alphabet long before the Burmese, were already, at the time of their conquest by King Anoratha, adepts in making terra-cotta reliefs, glazed and unglazed, as well as votive tablets. It is they who, after Indian models, it is true, made the collection of terra-cotta reliefs representing the 550 *Jātakas* at the Petleik pagoda (1058-59 A.D.), as well as those of the Shwezigôn (1059 A.D.) and of the Ananda temple at Pagan (1090) bearing Talaing inscriptions. It is surely not unreasonable to affirm that the men who could make the exquisite plaques of the Petleik could also easily make the votive tablets bearing the king's name. (ii) There have been found at Old Prome votive tablets antedating by far the 11th century, and on which are inscribed Pyu legends in a Tibeto-Burmese language and in a script which though derived from, yet is unknown in, India. The moulds of these tablets were evidently made at Prome, which was conquered by Anoratha shortly after the destruction of Thatôn. If the Pyus could, at that time, as well as the Talaings, make their own moulds for votive tablets, there is no reason why the King, who had skilled artists at his command, should have ordered his own moulds to be made in India. These moulds, however, in their designs slavishly followed Indian models from Sārnāth, but especially from Budh-Gayā.

44. (iii) "Near the village of Kambè, five miles to the south of Twante, is the Sudaungpyi monastery where, as mentioned on page

Stone sculpture found at the Sudaungpyi monastery, Twante.

4, paragraph 12 of my report for 1914, votive tablets bearing an inscription in North Indian characters of

the 11th century had been discovered in the compound, at a depth of barely two feet. I examined the ground and found traces of brick walls at about the same depth. This appears to be what remains of the foundations of an old temple or pagoda, the memory of which seems to have completely disappeared. My visit to Twante was merely for the purpose of examining a few sites, and lack of time did not allow me to excavate and bring those walls to light. The resident monk showed and made over to me a stone sculpture he had found lying under bushes a short time previously. It measures $16\frac{1}{2}'' \times 7\frac{1}{2}'' \times 3''$. Small bits of the lower portion forming the pedestal on which rests the lotus upon which the Buddha stands have chipped off; also the right forearm of the Buddha; both hands of the attendant on the proper left and the right hand of the attendant on the proper right have also disappeared; what remains of the statue is in a perfect state of preservation. The workmanship is Indian, clearly from Northern India, and this sculpture is probably of the 10th or 11th century, and recalls the images from Sārnāth near Benares. Its interest, as far as Burma is concerned, lies in the fact that it affords yet another proof that before the middle of the 11th century A.D., at which period it was completely superseded by Hīnayānism, Northern Buddhism was flourishing in the land, imported by merchants and missionaries from over the Bay of Bengal. For the sculpture represents a Buddha with his right hand in the *abhaya mudrā* (the attitude of absence of fear) and his left in the *vara mudrā* (the gesture of the dispensation of spiritual gifts) flanked by two Bodhisattvas standing on lotuses; both are in the same posture holding a full-blown lotus in their left hand while the right is in the *vara mudrā*. The absence, excepting the lotus which stamps them as Bodhisattvas, of any characteristic whatever, renders uneasy the exact identification of the subject. It may represent the Buddha Dipaṅkara * flanked by Avalokiteśvara and Mañjuṣrī, or Gotama attended by Maitreya and Avalokiteśvara.

* The *mudrā*, or attitude of the left hand, renders the identification of this Buddha as Dipaṅkara doubtful. Images of Dipaṅkara in India, Java, Ceylon and China, regularly show him with the right hand in the *abhaya mudrā* though sometimes it is in the *vara mudrā* while with the left he holds the folds of his robe over his shoulder or at the hip (cf. Foucher, "*Iconographie Bouddhique*" i, 79, 82). The earliest Buddha images in Japan seem to represent Dipaṅkara, with the right hand in *abhaya* and the left in *vara mudrā*, and the sculpture under discussion is distinctly Indian. In Siam, Dipaṅkara is often represented with both hands in the *abhaya mudrā*; a small votive tablet found at the Petleik pagoda, Pagan, shows him in exactly the same position. The probability lies on the side of the second identification, that is, that it is Gotama flanked by Maitreya and Avalokiteśvara; these three form a common enough triad (cf. Burgess, "*Monks and Monasteries in India*," page 183; "*Iconographie Bouddhique*," ii, 20; "*Gods of Northern Buddhism*," page 10). The triad is still seen in the chapel of the Tyekambahal monastery, near Katmandu, in Nepal; see Spence-Lecoe, "*Le Népal*," ii, 328.—[Chas. D.]

45. "While at Hmawza, Old Prome, I inspected the Bawbaw pagoda, together with Mr. P. F. Wickham, Officiating Superintending Engineer, Pegu Circle, and Mr. J. Hewitt, Executive Engineer. This pagoda was found to be in a very good state, the only repair to be made at the time being the patching up of some cement on the first terrace, which had crumbled off. The encircling brick wall which it had been decided to build round this, one of the very oldest monuments of Burma, instead of a wooden fence, is now completed, and forms an excellent protection against the destructive visits of buffaloes, cows, etc., which do no little damage to unprotected pagodas. For greater security, it was decided to retain only the eastern opening for the free access of worshippers, and to wall up the three others; the space between this wall and the pagoda is overgrown with small trees and dense vegetation; care will have to be taken that all these are carefully uprooted as such vegetation has a tendency to disintegrate the bricks of the terraces and so destroy the latter.

46. "The Lemyethna and Bèbè pagodas, also at Hmawza, were inspected at the same time. In the first one there were two small holes in the vault, caused by the falling off of bricks, and a few unimportant cracks in the outside walls. All these were repaired before they could assume larger proportions.

47. "In order to protect and preserve the important finds made at Hmawza in the course of the last few years, the building of a shed had been sanctioned. The work had been begun but not completed, when I visited it with Messrs. Wickham and Hewitt. I had, last official year, suggested that the shed should be built of larger dimensions than the plan indicated (*vide* paragraph 30, p. 9 of Report for 1914), for, had the building been erected according to the scale given in the plan, the result would have been that not only the objects to be protected would have been perfectly crammed, but it would have been out of the question to admit any new finds which the future will certainly bring to light. On pointing this out to Mr. Wickham, it was decided to retain the present dimensions, that is 50' x 20' outside. The four walls already erected were found perfectly sound and well made, and Mr. Wickham was of opinion that the walls should be continued to the requisite height. Barring the dimensions, for all other details of roof ornaments, etc., it was decided to follow the plan approved of. I pointed out that wooden doors and window frames would not last long in such a climate in the jungle; these will be accordingly replaced by iron ones. I also asked that about five feet all round the building be dug up and rammed in with bricks to prevent, to a certain extent at least, the luxurious vegetation from creeping up to and destroying the walls, as well as to facilitate the draining of rain water. The building was to be completed by the end of March 1915."—[Chas. D.]

SECTION II.

The epigraphical, numismatic, exploratory, and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the general Archæological Report.)

48. It is with genuine satisfaction that I have to record the appointment of Mr. C. Duroiselle to the newly created post of Assistant Archæological Superintendent for Epigraphy for a term of six years, with effect from the 1st August 1914. Equipped with a unique knowledge of Sanskrit, Pāli, Burmese and Talaing, he will be in a good position to render material assistance in solving the many religious, historical, linguistic, epigraphical and ethnological problems, which have been awaiting solution for several years past. Burma is the westernmost of the Indo-Chinese countries, and, as the name implies, Indo-China has

received the impress of two systems of civilization, namely, the Indian and Chinese. It is one of the duties of the Archaeological Department of Burma to unravel the tangled skein of these two systems and their manifold and complex forms, and, if possible, to endeavour to arrive at the origin of things. In carrying out this task, which requires patience, skill, and scholarship, Mr. Duroiselle's knowledge, experience, ability, and enthusiasm will be extremely valuable.

49. According to local tradition, the Patothamya Temple of Pagan was built in the 10th century A.D. While having it repaired last year, frescoes of Indian figures were discovered on its begrimed walls. I had four of them copied by a qualified Burmese artist, and sent the pictures to the Assistant Superintendent of Epigraphy, Southern Circle, Ootacamund, for favour of identification. Figure 1 is in a kneeling attitude with clasped hands; its head is surrounded by a halo, and is wrapped in a white scarf; a heavy and circular ornament is worn in the ear; the mantle, which covers the shoulders and the whole body, is decorated with neat squares; the white loin cloth reaches above the knees, below which the legs are quite bare. Figure 2 is similar to Figure 1 in its halo, ear-ornaments, and drapery; a regal crown is worn on the head; the hair is gathered up at the back of the head; it wears a pointed beard; and three bracelets are worn on the left wrist. Figure 3 depicts a bearded Indian musician beating a pitcher-like drum, which is hung from his waist; a white scarf is wound round his shoulders; the protruding hair-knot at the back of the head is kept in position by a white band. Figure 4 has a halo and crown, and is in a kneeling attitude, wearing two necklets of pearls; the design of the mantle is that of three concentric squares arranged in two rows. What is required to ascertain is the probable age and country of origin of these ancient figures. Judging by the head-dress, coiffure, facial expression, ear-ornaments, and drapery, could they be the figures of the South Indians, who came over to Pagan during the Chola and Chera dynasties? In the absence of inscriptions and historical records, these frescoes appear to afford us some clue as to the age of the Temple as well as to the political and religious intercourse between Pagan and Southern India in the 9th and 10th centuries of the Christian era.

50. At page 415 of Vincent A. Smith's "*Early History of India*," it is stated that, in the first two centuries of the Christian era, Chola ships anchored in the Irrawaddy. The late Mr. Venkayya, Epigraphist to the Government of India, considered the script of the Maunggan gold plates as well as that of the Pali inscription, which were discovered at Hmawza, to be derived from the ancient Telugu script of the 5th century, while M. L. Finot thinks that the script of the latter belongs to the 6-7th century, and that it is derived from the Kadamba script of the 5th century (*vide* Bühler's "*Indian Palæography*," Plate VII, Column III). Researches made into the political, commercial and religious intercourse between the Irrawaddy Valley of Burma, on the one hand, with the Cholas, Cheras, and Telugus of Southern India, on the other, in the early centuries of the Christian era, would, no doubt, elucidate the history of Buddhism and of the many diversified types of temples of Pagan, and afford us some useful clue as to the origin of the Burmese alphabet, and of the Pyu script, which is, at present, enveloped in a certain amount of mystery.

51. The Government of India have, at last, sanctioned the publication of Mr. Blagden's work, and the payment to him of an honorarium of £100 for each of the five parts, which it is expected the work will comprise. The work will be published in the *Epigraphia Indica*, either in the *Epigraphia* itself or as an appendix to that Journal as may be found convenient, after consultation between Mr. Blagden and the editor. The honorarium of £100 will be paid on the appearance, in print, of each part, which will comprise approximately 30 pages more or less published in the ordinary style of the *Epigraphia Indica*. Mr. Blagden will be expected to complete all the five parts within a space of three years from September 1914.

Mr. Blagden gratefully accepted the terms offered by the Government of India, and intimated that, early in 1915, he hoped to be able to devote himself to the Talaing inscriptions. He, however, alluded to the inexpediency of insisting too rigidly on a time-limit in respect of researches of a unique nature. The question will, no doubt, be decided on its merits, whenever it may arise, and any latitude shown to him will be fully justified.

52. In paragraph 54 of last year's Report, Mr. Duroiselle refers to an article on four "Pyu Inscriptions," which Mr. Blagden has contributed to the *Epigraphia Indica*. A date is given in each of these epigraphs, and Mr. Blagden has assumed 638 A.D. as the starting-point of the era of that date. That era, which is called "Khachhapañca," or that of "560" originated at Pagan, and it is somewhat doubtful whether it could have migrated to Prome. The Saka era, which began in 78 A.D., was recognized at Prome, and was called the "Dodorasa," or that of "622." The Burmans reckon their era of religion from 544 B.C. When this era had reached its 622nd year, it was abolished, and the Saka era was adopted, which began in 78 A.D. Again, when the Saka era had reached its 560th year, it was wiped out, and the prevailing era, which began in 638 A.D., was adopted. A description of the Indian eras is given at page 95 of Barnett's "*Antiquities of India*." There mention is made of the Chālukya Vikrama era, which began in 1075-76 A.D. For the purposes of the Pyu inscriptions, this era will be much too late. The Vikrama era began in 58 B.C. "It appears to have been started to commemorate some event in the career of the Kushan King Kanishka, perhaps his coronation, or (less probably) his traditional Buddhist Council" (page 42, *ibid*). In calculating these Pyu dates, it is for consideration whether we should adopt the Vikrama era, which began in 58 B.C., or the Saka era, which began in 78 A.D. I am inclined to adopt the latter. These views were communicated to Mr. Blagden, and the following is his interesting reply: "I think both the old Vikrama and Saka eras are virtually out of the running on palæographical grounds. I do not pretend to have expert knowledge of this matter, but I think you will find, on comparing the Indian alphabets of various dates, that the urn inscriptions, in spite of their archaisms, cannot possibly be brought into the first century Saka. By the way, this era was much more Southern than Northern, and is, to this day (with modifications), used in Java, which, like Indo-China, uses a South Indian alphabet also. *A fortiori*, I think the Vikrama era is also much too early. It looks as if we shall have to wait, in any case, for additional data. In the meantime, I wish some Tibeto-Burman expert would try to give us a few clues for the unknown words in the Pyu inscriptions."

53. It appears, from the article on "Asoka" in Rawlinson's "*Indian Historical Studies*," that Chandragupta, the grandfather of Asoka, had adopted the elaborate ceremonial of the Persian Court, as well as the Persian system of Government. These traditions were, no doubt, inherited by Asoka, the great Exemplar of all Buddhist Kings, and they apparently migrated to Burma together with the Buddhist faith. Chandragupta's "Amazonian Guard of Gigantic Greek women" became the မှန်နန်းအမျှတော် (Maids of Honour of the Glass Palace) of the Burmese Court. Contrary to Hindu as well as Buddhist custom and religious principles, mutilation, torture, and capital punishment were inflicted by Burmese Kings, as by the Mauryas. The country was divided into Satrapies and governed by Viceroys (တရုဏ်) and Overseers (ဆိုင်ရာ). Foreign travellers and merchants were looked after by special boards or officials, like the ကုလားဝန်ထူဝန် (officers in charge of Kalas and Chinese). The reporters or spies are called the အထောက်ထောင် and ဥပသိထောင် and they reported direct to the Burmese King as they did to Asoka. The Burmese expression ရင်ထဲသားကဲ့သို့—like a babe at the mother's breast—which occurs often in Burmese Royal Edicts, is evidently derived from one of Asoka's Inscriptions, which states that "the King is even as a father unto us. He loves us as himself. We are to him as his own children." Lastly, the Burmans, as a race, have inherited from Asoka the tenet of working for the next world, and not for the present (ထိသရာဇာအကျိုးငှါ). In one of his Inscriptions that

Asoka's influence on Burmese Polity.

Emperor says : " Whatsoever exertions His Majesty makes, *they are all for the sake of the life to come*, in order that every one may be free from the peril of vice."

54. In paragraph 38 of the Report for 1912-13 mention is made of a Pyu epigraph found at Halingyi in the Shwebo District. It was discovered by me, in December 1904, while conducting excavations there. At that time, irrigation works were in course of construction by the Public Works Department in the Shwebo District, and stones were in great demand for building embankments. One morning, an inscribed stone measuring one foot by one foot and a half was brought to me by a Burmese cartman. It was found a little to the south of the south-eastern corner of Halingyi City. The stone is hard, close-grained, and dark blue in colour, and the inscription is incised on a rough and unprepared surface, quite unlike the other Pyu epigraphs, which have been brought to light. I rewarded the finder Rs. 2, and he was more than satisfied, because that amount represented two full days' wages to him. I now find that the inscribed stone is almost worth its weight in gold. That the legend is incised on a rough and unprepared surface appears to indicate that the personage, who set up the inscription was in a hurry, or was not in affluent circumstances, or lived in very primitive times. For safe custody, the epigraph was transferred to the Pagan Museum, and it had lain there, till *estampages* of it were sent to Mr. Blagden and Mr. Sastri, the Assistant Archæological Superintendent, Southern Circle, Ootacamund, for favour of decipherment and translation.

Replies have now been received from these eminent scholars. Mr. Blagden says : " I enclose an attempt at a transcript which, I know, is very imperfect, but is all I can do at the moment. For comparison, I add a similar attempt to transcribe Hmawza E, being the inscription on the smallest of the Prome funeral urns, of which Professor Duroiselle offered a transcript in his report for 1912-13. I am sorry I can make so little of these documents, but time will probably bring other evidence to throw light upon them, and I am still of opinion that we must now begin to look chiefly to a comparison with other Tibeto-Burman languages for the elucidation of the unknown words; and that is a task for which I have no qualification or equipment myself, while others are much better prepared in this respect.

DECIPHERMENT.

Halingyi—

1. bà : dā vī ti m (l) i u sa : tga' kño u (ch) di
2. yā ka ya ma ka ña
3. bà : (nū) ba hi u(nu) yā...
4. Two or three unintelligible marks, perhaps meaningless.

Hmawza E—

bā : va bà : m(e) ; tba : sà : to t(b)ā : ta (ba) hi

Funerary—

bā : = honorific particle ; sa : = son ; u = genitive particle ;
hi = to die ; yā = this.

" Letters in parentheses are very doubtful, and I think line 2 of the Halingyi record is merely ornamental. The script is not the same as the rest and seems to be very much more archaic, assuming that the letters are rightly transcribed."

Mr. Sastri writes : " I have the honour to state that the characters of the Halingyi and Hmawza records present a post-Asokan type, more allied to the

Southern script than the Northern. They are later in time than the Jaggay-yapeta records figured on Plates LXII and LXIII of Dr. Burgess's "*Buddhist Stūpas of Amaravati*." In the first of these, it appears to me very doubtful if the middle line has to be attributed to the same age as the other two. *The characters are much older and are clearly Brahmi, not ornamental, as Mr. Blagden seems to think.* In the interpretation of some of the symbols, I beg to differ slightly from Mr. Blagden—

- (a) this which he reads as *ba* throughout seems to me to represent *tha*;
- (b) this, in my opinion, is *na* and not *ta*, the latter being shaped in the Hmawza record;
- (c) the symbol, which occurs in both the inscriptions, is read by Mr. Blagden as *ma*. It seems to me that the letter has to be read *sha*;
- (d) which has been taken by Mr. Blagden to be *ta* is, perhaps, *re*.

"I feel quite unable to suggest anything about the so-called 'Pyu language,' in which these inscriptions are supposed to be written.

DECIPHERMENT.

Halingyi—

1. thā :¹ ḍa vi ni shēḍi² u sā :³ ngā⁴ kno u shḍi
2. [yā ka ya ma ka]⁵
3. na⁶
4. thā : re tha hi u re yā ra re⁷ (?) q⁸
5. [ya ra]⁵

Remarks—

1. See the remarks on Hmawza E.
2. As to *sha* see the remarks on Hmawza E.
- The *ḍa* written under the letter must be a part of the letter. Cf. the same combination at the end of the line.
3. The long bar at the top of the letter must include the sign of the length.
4. This form of *ga* was not used after the 4th century A.D.
5. These two lines belong to a period earlier than the rest of the inscription. It would appear that an older inscription existed on the stone before the other one was engraved.
6. This *akshara* is of the same type as those of lines 1 and 4.
7. This looks like the 6th *akshara* of the same line, somewhat badly drawn.
8. The symbol is often used at the end of South Indian inscriptions and has been interpreted as *Om*.

Hmawza E—

thā :¹ vathā : shi :² ttha : sā : totthā : tathahi.

Remarks—

1. This sign represents the form of *tha* since the 5th century, to which period the inscription, in all probability, belongs.
2. The Haltingyi inscription shows more clearly the form of the *akshara*. Strictly speaking, in *sha* the cross-stroke inclines downwards towards the right. The secondary vowel is very likely *e*, as *i* seems to be marked with a flourish as in the last letter of the inscription. This sign seems to be super-imposed on the letter, and as such could be possibly a *r* forming the first part of a conjunct consonant, so that the sign would have to be read as *rsha*."

From the above correspondence, the following inferences may be drawn:—

- (a) That both epigraphs can be deciphered, but, in the absence of a reliable dictionary or vocabulary, they cannot yet be translated.

- (b) That the Halingyi inscription may be referred to the 4th century A.D., or earlier.
- (c) That Hmawza E may be referred to the 5th century A.D.
- (d) That the script of both epigraphs is based on the South Indian characters.
- (e) That lines 2 and 5 on the Halingyi inscription "belong to a period earlier than the rest of the inscription."

It would appear that an older inscription existed on the stone before the other one was engraved." The characters of these two lines "are clearly Brahmi, not ornamental, as Mr. Blagden seems to think."

- (f) That characters in the Brahmi script have been discovered, for the first time in Burma, in the Halingyi inscription as well as in the Pyu epigraphs found at Hmawza.
- (g) That the interlinear lines occurring in Pyu epigraphs are in the Brahmi script and appear to explain or expand the Pyu text.

55. In paragraph 50 of my Report for 1911-12 I stated that the living representative of the ancient Pyu language is *Kadu*.

Affinity of Pyu to Tibeto-Burman languages.

In corroboration of that theory, Mr. Duroiselle, in footnote 1, page 15, of his Report for 1912-13, says that "to die" is *hi* in Pyu and *he* in Kadu. At pages 379-80 of the *Journal of the Royal Asiatic Society*, April, 1911, Mr. Blagden gives a list of Pyu words culled from the fourth text of the Myazedi Inscriptions. I compared these words with those of the Lo-lo (Menghua) and Li-so (or Li-su) tribes given in the Comparative Tables of the words of the Tibeto-Burman languages of Yunnan and Western Ssüch'uan appended to Davies's *Yunnan: the link between India and the Yangtze*, and found the following similarities:—

ENGLISH.		PYU.		LO-LO.		LI-SO.
Son	...	Sa	...	Za	...	Za
To die	...	Hi	...	Hu-k'ö	...	Shö
Eight	...	Hra	...	He	...	Hi
One	...	Ta	...	Chih	...	T'i
Three	...	Ho	...	Sao	...	Sa
To make	...	Se	...	...	...	She

"The Lo-lo call themselves *Nei-su* or *Lei-su* or *Ngo-su*. Their Chinese name is *Lo-lo* or more politely *Yi-chia*. But in Ssü-ch'uan they are more often called *Man-tzü* or *Man-chia*. The Shans call them *Myen*."* I am inclined to think that the derivation of the word "*Myan-mā*," which has been a vexed question among Oriental scholars, like Phayre and Bigandet, for several decades past, may be solved by stating simply that it is made up of the Shan word *Myen* and the Chinese word *man*. *Myen-man* has been transformed to "*Myan-mā*."† As a matter of fact, the Lo-lo‡ appear to be one of the main tribes, which were welded into the Burmese race. The Li-so are called *Li-hsaw* by the Shans and *Tau-yen* by the Kachins. "The real Li-sos in their natural, primitive state are to be found in the valley of the Salween north of latitude 26° 30'. The late Mr. Litton of the Chinese Consular Service has travelled through this part of the Salween valley and found them quite uninfluenced by Chinese civilization and living in a very primitive state of savagery."§

At page 337 of his work, Davies has attempted to classify the groups of languages included in the Tibeto-Burman family. Under the third or Lo-lo group, he enumerates the following languages (i) Lo-lo, (ii) Li-so, (iii) Lahu: and (iv) Wo-ni, under which are included Ma-hei K'a-to, Pu-tu, Pi-o, Ak'a, Sann, K'u-tsung and other tribes of Southern Yunnan. Lahu is still spoken in

* Davies's *Yunnan: the link between India and the Yangtze*, page 389.

† See pages 19-20 of my *Burmese Sketches*, where the question is fully discussed.

‡ For an interesting account of the Lo-lo see Colborne Baber's *Travels and Researches in Western China*, pages 66-74.

§ Davies's *Yunnan: the link between India and the Yangtze*, page 392.

Kēngtūng. Efforts will be made to obtain vocabularies of Lo-lo and Li-so from the British Consul at Tēngyūeh, and of Lahu from the Assistant Political Officer at Kēngtūng. In the Chinese records, the *Pyu* are called *Pu*, *Pi-u*, or *P'iao* and the designations of the tribes *Pu-tu* and *Pi-o* in the 4th or Wo-ni sub-group savour somewhat of a striking similarity, at least in sound, to *Pyu*.

56. "The following is the summary of a special report which was submitted

Reports on special subjects submitted to the Director-General of Archæology to the Director-General of Archæology :—

The Stone Sculptures in the Ananda Temple at Pagan.

"In the first century before and after the Christian era, the merchant-colonizers of Southern, Eastern and Northern India had already made their peaceful but energetic penetration felt all along the coast of the Gulf of Martaban, and by another more difficult route, as far as Tagaung above Mandalay. As is usual in such cases, the higher culture of the newcomers and its consequent benefits slowly but surely permeated the less gifted tribes already established there, helping them to rise insensibly to a somewhat higher plane of civilization and imbuing them with new thoughts and ideals. The process of inter-action, no doubt, lasted for centuries, and is, indeed, still working and affecting deeply the now long constituted nation of the Burmese in their everyday life. The deepest and most lasting impression, as might well have been expected, was made by the religion the Indian settlers brought with them, which was doubtless accentuated and intensified by the priests and monks who inevitably followed in their wake. With religion were introduced, among other arts, architecture and sculpture, although till very late, indeed, these two arts were the monopoly, so to say, of the aliens from India. Thus Burma from very early times was in direct communication with and deeply influenced by India in all that concerns religion and, therefore, also in the fine arts considered under their religious aspect; to such a degree, indeed, that plastic art in Burma may be considered as almost altogether Indian, excepting some details of execution and ornamentation which, however, are not apparent before the 11th century A.D. This being the case, it might have been expected that, in the valuable works on Indian fine arts which of late years have followed one another with remarkable rapidity, and which opened new vistas on the technique and æsthetic of the several schools of Indian sculpture, one short chapter, at least, should have been devoted to Burma. But if at all touched upon, Burma is dismissed with one or two lines. This is not to be attributed to the fact that Burma lies beyond the limits of India proper—since, in some of these works, Cambodia and Java are noticed—but rather to the fact that, excepting a few bas-reliefs on terra-cotta and two or three stone sculptures in Thatôn, Prome and Pagan, practically no material was available to students and scholars. It is not that such material—stone sculptures, terra-cotta reliefs and frescoes—are scarce, for they are found over a large part of this country, and a large number of photographs have, of late years, accumulated in this office; but circumstances seem to have militated against the regular publication of these materials; the most weighty of which appears to be that, although Burma is a very extensive country, the Superintendent of this Circle had to work single-handed in all branches of Archæology, and to devote his especial attention to conservation work and to place it in the "forefront of his duties," and, as a consequence, he could find but scant leisure to settle down and write monographs on the materials already to hand; much less a history of religious art in Burma. Such a history, however, could be produced with better results only by first publishing monographs on the several branches of fine art as extant in this Province, which would help to determine, in each case, the probable origin of these works, the peculiar conditions and influence under which they were evolved and their individual artistic value. This monograph, on "the Stone Sculptures in the Ananda Temple at Pagan," which is the immediate outcome of the appointment of an Assistant Archæological Superintendent for Epigraphy, is the first step taken in this direction and will, in due course, be followed by others.

"The Ananda Temple, as the visitor approaches the old dead city of Pagan, is the first of a whole series of splendid monuments, which attract and retain his attention; it is extra-mural, being situated barely 200 yards to the east of the crumbling city wall. It is one of the few Pagan temples, which, since their foundation, have remained as places of worship, and among these, it is the most frequented, people coming, at certain times of the year, from distant towns and villages to visit it.

"This predilection is, no doubt, to be attributed to the numerous glazed terra-cotta tiles ornamenting its base and the receding terraces reared upon it, which represent the Jātaka stories, the temptation of the Master by the hosts of Māra, and his apotheosis after his victory under the tree of Wisdom; but, above all, to the eighty stone sculptures in one of its corridors, which illustrate the life of the Buddha from his birth to his attainment of supreme Wisdom, and which recall vividly to the pious Buddhist the principal events in the epoch-making life of the great Superman. This magnificent temple was built by King Kyanzittha (1084—1113 A.D.) and was completed and consecrated in 1090. The ceremonies of its consecration are related at some length in a Talaing inscription near the Shwe-sigh pagoda situated some four miles away, near Nyaung-U. Verbal and recorded tradition agree pretty closely with the inscription, but, as might be expected from the fervid imagination of an oriental people, the story of its foundation has become involved in much that is fabulous and wonderful. The fact, however, clearly stands out that it was built according, in a certain measure, to the plan furnished to the king by some Indian Buddhist monks, which purported to be that of their cave-monastery in India. The legend says that the cave-monastery of these monks—who had come to Pagan flying through the air—was situated in the Nandamula mountain, which has been held to be the Nandadevi peak in the Himalayas; hence its name. But there are indications to show that the prototype of the Ananda temple is rather to be sought for in the Ananta Cave of the Udayagiri Hills in Orissa. It is not to be concluded from this that this temple was erected exactly on the plan of the Ananta Cave; this would probably have been an undertaking of almost impossible execution, but there can be little doubt that the Ananda and other buildings of the same type at Pagan were built in imitation of the cave-temples of India. They have the appearance of huge masses of brick in which the corridors, pillars and mysteriously lit recesses of the chapels have been hewn out. As a matter of fact, temples of this type were considered as caves by the people, who often described them as "kū" (=gū from Pali guhā, a cave), which word is a member of the compound words forming the names of some of them. This is also the impression made on the visitor, who, on entering this vast building might almost fancy himself to be in a cave hewn out on the side of a hill; the sun never penetrates into its interior aisles and the subdued light very skilfully admitted from above strengthens him in this impression.

"The interior of the Ananda consists of two vaulted and high but narrow corridors running parallel to each other along the four sides of the temple; they are connected by low and very narrow passages in front of the windows by which light is admitted, and are further intersected by four large corridors into which access is obtained through the porticoes and which lead up to the central enormous square pile of brick, on each face of which, in a niche, stands a huge Buddha. This pile is immediately under the upper terraces supporting the Chakara or tower. It is in the first—that is, the first on entering—of the two concentric corridors that the sculptures, which form the subject of this monograph, have been deposited. The wall of this corridor is divided into two parts by a frieze running all along its length; it is in the space below this frieze, in two rows of niches, that these 80 sculptures are found. The stones average 3 feet 10 inches in height, and the figures vary from four inches to three feet in height; less important personages being always smaller than the others. The succession of the scenes naturally follows the *pradaksina*, that is, by going round keeping the principal part of the temple, the central pile with the four Buddhas, on one's right. The series opens by shewing us the future Buddha in the Tūṣita heaven giving his consent to the request of the gods that he should be reborn on earth in his very last human existence to become the Buddha. This scene is the first in

the lower row of niches as one enters the temple by the western portico and turns to his left into the first corridor; in this position the visitor has the large Buddhas of the central pile to his right and the sculptures on his left. The other scenes, from the conception, birth, etc., are concerned solely with events that occurred up to the attainment of Buddhahood. Besides these, in each of the four porticos, are sixteen other sculptures which apparently serve as indices to those in the inner corridor. They repeat themselves, but among them are a few very interesting scenes of events that took place between the attainment of Buddhahood and the Mahāparinirvāṇa; for instance, the descent from the Trayastrimśa heaven; the sojourn at Pārileyyaka; the incident of the Yakṣa Āṭavika and the submission of the Nālāgiri elephant. But the two most interesting and best executed figures are likenesses, made from the life, of King Kyanzitthā, the founder, and of Shin Arahan, the Talaing Apostle to Upper Burma. These two portraits, that of the king in a greater degree, evidence no little skill in the art of statuary. A single glance at these sculptures shews that they are late mediæval, and that probably they were executed, not by Burmese or Talaing, but by Indian, artists found on the spot or imported for this purpose. The most striking characteristic is the rigid conventionality apparent in almost all of them; most of the personages are seated or standing in a very few conventional attitudes. It is clear, at first sight, that the artists were not favoured much with the gifts of imagination and originality, and that they failed to infuse life and naturalness into those stiff and uncompromising actors of the great drama. They merely copy and arrange in groups forms with which they had become familiar in India and which had become stereotyped there since the seventh or eighth century A.D. These sculptors, in fact, were merely copyists and cannot be called artists in the higher sense of the word: this is made clear by their lack of inspiration, by their slavish imitation, almost endless repetitions, as well as by the poorness of their technique. It is true these defects are redeemed to some extent by the—in some instances—exquisite skill displayed in the working of details, such as ornaments, as well as the clearly cut features of some of the personages. The above reflections do not detract from the real worth and merits of these sculptures, which are not, all said, much worse than the majority of late mediæval works. That these artists could, at times, raise themselves above the level of the artistic skill displayed in the Ananda sculptures, is evident from a few very fine scenes.”—[Chas. D.]

57. During the year under report, 22 coins belonging to the Phayre Provincial Museum, Rangoon, namely, 7 of silver, 5 of billon and 10 of copper, were received for classification and report. They were coins struck by the Muhammadan rulers of India and were sent to Mr. Hirananda Sastri, Curator of the Provincial Museum, Lucknow, for classification. That gentleman has very kindly furnished me with their classification (*vide* Nos. 60—81, Appendix G, Part II), together with that of the 20 silver coins and 39 billon coins mentioned in paragraph 51, at page 19 of the Report for the previous year.

58. Captain E. Butterfield, I.A., Deputy Commissioner of Prome, reported that 112 silver coins comprising 35 coins, each of the size of a rupee, and 77 coins, each of the size of a four-anna piece, were found by Ma Pu on the 12th June 1914, while ploughing in a field near the Ngaku-aing village, Hmawza Township. The same officer had reported another find of 71 coins similar to the above which was discovered, on the 18th February 1914, by Ma Pwe, a stone-digger of Kinmungyōn village of the same township, while digging and sifting stones, perhaps, on the range of hills to the south-west of Hmawza. In the second find 21 coins are roughly of the size of a rupee, 3 of that of an eight-anna piece, and 47 of that of a four-anna piece. The prototype of these coins seems to be the *Linga* symbol, whose obverse and reverse faces are shown in Plate XLVII of my report on the “Excavations at Hmawza” at pages 89—93 of the Archæological Annual for 1910-11. Many allied coins were found in Arakan and are believed to bear traces of Siva worship. The acquisition of the two sets of coins under the Indian Treasure Trove Act was still proceeding in the Court of the Commissioner, Pegu Division, when the year closed.

59. In the course of dismantling the pagodas for making room for building a Railway bridge at Sagaing in 1910, two square gold

Two gold coins belonging to the Datpaungzedi Pagoda, Sagaing.

coins bearing legends in Nāgarī characters were found, which have now been deposited, together with other finds as relics, in the relic-chamber of the Datpaungzedi Pagoda, Sagaing. Mr. Hirananda Sastri, Curator of the Provincial Museum, Lucknow, to whom the above coins were forwarded has kindly furnished me with the following report:—

"The larger coin bears the legend 'Manipurēsvarah,' the 'Lord of Manipur' written on both faces in Sanskrit and Devanāgarī script. All the letters are quite regular, excepting the symbol for *r*, which has rather got the form of the symbol for *d*.

"The smaller coin gives Jāisrī on one side and the Burmese date 1224 (1862 A.D.) on the other. Jāisrī is *vulgo* for the Sanskrit Jayasrī meaning victory. The script of both of these legends is very late Nāgarī, which cannot be relegated to earlier than the 18th century. I am of opinion that these pieces were originally used as money, and afterwards as ornaments. Instead of putting an additional loop, as is very often done with the Mughal coins, a hole was bored to pass a string or chain. They resemble the Assamese coins, the quarter and eight *malas* of Rājesvāra illustrated in the Catalogue of the Provincial Cabinet of Coins, Eastern Bengal and Assam, Plate XXVII, figures 7 and 9. When used as ornaments they would resemble the plates called *chaunki* which constitute the *bañkhi* or necklaces worn in Northern India, especially in the Punjab." The Trustees of the above pagoda refused to part with these coins, which have removed a certain amount of sanctity from the fact of their being found in the relic-chamber of a pagoda, and they have been returned accordingly for deposit in the Datpaungzedi Pagoda at Sagaing.

60. Mr. E. N. Bell, I.C.S., Deputy Commissioner, Shwebo, handed to me for examination five silver coins found at Halingyi, an

Silver coins found at Halingyi in Shwebo District.

ancient walled town in ruins. Two are of the size of an eight-anna piece, two of that of a four-anna piece,

and one of that of a two-anna piece. They bear the same symbols and are similar to the coins shown in figure 16, Plate XXXI of Smith's *Catalogue of the Coins in the Indian Museum, Calcutta*, Vol. 1, and also to the coins, whose obverse and reverse faces are depicted in figures 9 and 10, Plate XLVII, at pages 89-93 of the Director-General of Archæology's Annual Report, Part II, for 1910-11. Mr. Hirananda Sastri, the learned Curator of the Provincial Museum, Lucknow, has favoured me with the following opinion: "The coins bear no inscription and do not admit of identification. They bear symbols on both faces, and have consequently been termed 'symbolical coins.' It is not known if they were ever discovered outside Upper Burma, especially the Yamēthin District. Probably they are not earlier than the 17th or 18th century. Excepting the legends or symbols, they bear some resemblance to the coins of Jayāntapura struck in the 10th century, and probably belong to some minor State of the north-eastern frontier of India. The obverse symbol represents the rising Sun. The symbol on the reverse is, perhaps, meant for the two principles of good and evil symbolized as serpents." The date suggested for the coins, namely, the 17th or 18th century, appears to be much too late. It is a remarkable fact that they were found at Halingyi, Yamēthin, and Prome, which were occupied by the Pyu, a tribe of people who have been merged in the Burmese race.

61. Whereas the excavations at Pegu last year yielded, among a certain

Legend on the plaques of the Shwebo Pagoda, Pegu.

number of plaques, only four, the legends of which were entire and legible, the results of this year's operations were far more satisfactory, for out of 86

plaques bearing legends, only 5, owing to defects in firing the glaze, are illegible. Of the remainder, about 30 have their legends entire and clear; but the others, though legible, are not complete, words here and there missing which are, however, easy to be supplemented from other plaques bearing entire legends. As already mentioned in my report for 1914, page 14, paragraph 38, these plaques represent the temptation of the Buddha by Māra's daughters, who had, to make

surer their blandishments, assumed successively several forms, from young virgins to women well on the other side of middle age. As these several forms were repeated several hundred times so as to fill all the niches in the walls, the result was that the legends repeated themselves likewise, and that, on the whole, there is but little diversity. In the following translation, therefore, only such legends belonging to the same series will be noticed, which offer some interesting peculiarities in the spelling of the same word; the wording of which slightly differs from the others; or which—very few—are completely different from all the others. The order of the transformation of the wily tempters is followed as much as possible:—

- I. (a) *Kwan brau mā samat lwut*
- (b) *Kwam brau mā samat lwut*
- (c) *Kwon brau mā samat lwut*

which all mean: "Young virgins, daughters of Māra". Talaing scholars well know how unstable is Talaing spelling. Here we have, in plaques all belonging to the 15th century A.D. and placed side by side, three different spellings of the same word meaning "child; son", in modern Talaing regularly written ကောန် *kon*, which is also the constant form of the word in inscriptions of the 11th century, the Myazedi¹ for instance; that is: ကွန် *kwan*; ကွမ် *kwan* and ကွဝ် *kwon*. The most interesting of these forms is the second, ကွမ် , for it distinctly shows Burmese influence; the anusvāra (°) *m*, never standing in Talaing for a final *n*, but for a final *m* or *a* or *h* whereas in pure Burmese words it has always the value of a final *n*.² I may bring here to notice a very rare form of the same word, ကွဝ် *kwen*, found in the Talaing history of King Dhammaceti, page 9.

(d) *Kwan brau mā ma pa rup brau buñ ma hagon*.—"Daughters of Māra assuming the form of women with a slender belly," meaning, who have not yet been mothers. This is, as far as I am aware, the only legend of this kind known in Burma. A similar one might possibly be found in private collections or European museums.

II. (a) *kwan brau mā ma pa rup ha go' kwan*.—"Daughters of Māra assuming the form (of women who) have not had children". After the word *rup* (form), one would almost expect the words *brau ma*=women who

(b) *kwan brau mā ma pa rup brau tlā ma ha go' kwan*.—"Māra's daughters assuming the appearance of women before getting children", that is, who have not yet had children. The word *tlā* "before", is entered in Haswell's Vocabulary under the form *klā*. There are six plaques bearing this legend which is interesting in that it helps to settle the reading of another legend on a plaque from the same pagoda, discussed by Mr. C. O. Blagden in the Journal of the Royal Asiatic Society of Great Britain and Ireland, 1912, page 694; the plaque in question is now in the Exeter Museum, and is No. 3 of the plate illustrating Mr. Blagden's paper. Mr. Blagden reads the inscription on this tile: *kwan brau mā ma pa rup tmi kwan bā*, and translates, "Māra's daughters in the new form of two children." The discussion is on the word *tmi*. But this word is really to be read as *tila*, which reading simplifies at once both the sense and the translation of the legend. The letter subscript under the *t*, is *l* and not *m* although it resembles very closely the modern subscript *m*. In inscriptions of the 15th century and earlier ones the subscript 'm' is constantly written in the form of a loop curving from left to right with the end of the curved line drooping to the left of the loop. In the photograph of the Exeter Museum tile, the first curve on the right of the subscript 'l' is so attenuated as to make the letter appear to be a modern 'm'. In the six plaques referred to above, containing the word *tlā*= (before), the subscript *l* assumes slightly varying curves, some more and some less pronounced but which leave no room to doubt as to its being *l*, one or two being almost exactly the same as the one in Mr. Blagden's photograph. There are two more tiles, noticed lower down (iv b.), in which the word *tala* (lord, master, possessor) appears, in one of which the subscript 'l' offers the same peculiarity but

¹ The Talaing inscription of the Myazedi Pagoda at Pagan, by C. O. Blagden; J. R. A. S., 1909. Chas. D.

² Mr. Blagden, to whom I wrote some time ago on the subject, is of the same opinion. Chas. D.

which in the other is distinctly an *l*. Moreover, the reading *tmā* or *tamā* (= of the size of) would go, I think, against syntax, and in the second, the reading *tma* would yield no proper meaning.*

- III. (a) *kwan brau mā tala kwan mway*
 (b) *kwan brau mā ma pa rup ta (la) kwam mweai*
 (c) *kwan brau mā ma pa rup tala kwan moai*

(a) means "daughters of Māra, mothers of one child"; (b) and (c), "daughters of Māra, assuming the form of mothers of one child". Here again, we have three ways of writing the word 'one', *mway*, *mweai* and *moai*; and in the same legend, (b), two different forms for the word 'son' appear, *kwan* and *kwam*.

(d) *pa tap brau tala kwan mwai*.—"Imitating (that is, taking the appearance of) women mothers of one child"; *pa tap*, "to imitate," is not in Haswell's Vocabulary. Here again, we have another spelling, which is the modern spelling, for the word "one", *mwai*.

- IV. (a) *kwan brau mā ma pa rup tala kwan hā*
 (b) *kwan brau mā ma pa rup brau tala kwan hā*

Legend (a)—"Māra's daughters assuming the form of mothers of two children"; (b) "Māra's daughters assuming the form of women mothers of two children." Two of these legends have the 'l' in *tala* subscript: they are referred to in paragraph ii(b).

(c) *rup asā nah hā*.—This tile differs from the others in that it contains the figure of one woman only, while the others have regularly two; she is holding in her left hand what appears to be a large sunflower. The inscription, unique in its wording, is on the left side of the tile instead of at the top. It was found among the plaques which state that the figures represented are "mothers of two children." The word *asā* not in Haswell's, means "age". Literally it runs: "representation of the age of two persons", and I translate: "representation (of a woman) at the age (of one who has) two children." This translation assumes that the word *asā* really means 'age'; it is used in this sense colloquially, and I have been unable to find another meaning to it.

- V. (a) *kwan brau mā ma pa rup brau tadai*
 (b) *kwan brau mā ma pa rup brau taday*
 (c) *kwan brau mā tadey*
 (d) *kwan brau mā tadeai*.

Legends (a) and (b) mean: "Māra's daughters assuming the appearance of women of middle age"; (c) and (d), "Māra's daughters, of middle age." Here we have four different spellings of the same word, *tadai*, which is the modern form, *taday*, *tadey* and *tadeai*. These plaques further confirm the correctness of Mr. Blagden's reading of one of the Exeter Museum plaques, in his paper already mentioned (vide ii b) an allusion to which is made on page 14 of my last year's report.†

- VI. (a) *kwan brau mā jamnok*
 (b) *kwan brau mā ma pa rup brau jamnok*
 (c) *kwan brau mā ma pa rup brau jamnak*.

* Since the above paragraph was sent to press, I have received Volume V, Part I of the Journal of the Burma Research Society, in which, on page 31, Mr. Blagden after another examination of the inscription under discussion, comes to the same conclusion as the one pointed out above, that is, that the word is to be read *tmā*. Chas. D.

† The following passage from a letter received from Mr. R. Halliday, the greatest authority on modern Burmese, after the above had gone to press, confirms both Mr. Blagden's and my reading: "It was after the publication of Mr. Blagden's article in the J.R.A.S. that I began to come across ထာဝရ, not ထာဝရ (thadai btam) as in ထာဝရဝေ (thadai btam) "the middle of the night", ထာဝရ (tai thadai) "the middle age". I wondered if it would not help in the inscription on the tile. The difference in spelling seemed a curiosity, but an old monk tells me that would not matter and I know of course that the change from unvoiced to aspirated consonants is not uncommon. The use of ထာဝရ (thadai) is shown in the words used to distinguish the children of a family with respect to age. The eldest is styled ကော့ဝေဝေ (konglu), the second ကော့ဝေဝေ (kon dadé), whilst a middle child is called ကော့ထာဝရ (kon thadai). The middle Burmese, ထာဝရ (tai thadai). My old friend, the monk, seemed to say that ထာဝရ (brau tadai) might mean 'middle-aged woman.'" Chas. D.

The first legend means ; "Māra's daughters of elderly age" ; (b) and (c) "Māra's daughters assuming the form of elderly women". The form *jamnak* is interesting, it is found on four different tiles.

62. "It is well known how deficient and incomplete is Haswell's Vocabulary ; any addition made to it, however small, is, therefore, a gain to our knowledge of this still imperfectly known language. The legends translated in the preceding pages contain the following new words and forms : *asā*, age, still used colloquially ; *jamnak*, elderly, old, big ; *tadai*, middling, applied to age, quality or size, *tadey* and *tadeai* are older forms ; *tlā*, before, in time, often written *klā* and found under this latter form in Haswell's ; *patap*, to imitate ; *lwut*, a maiden, virgin ; this word was already noticed by Mr. Blagden in the paper mentioned above ; *hagon*, to be slender, slim, still in common use.

63. "On information given by villagers working as coolies at the excavations referred to above, three new Talaing inscriptions were discovered. One near the village of Paya-thôn-zu, about half a mile away from the Ajapāla pagoda, close to a monastery of Buddhist nuns known as Bhikkhunī Taik. The two others in the Kawa Township some twenty miles away from Pegu ; the one at the Mo-Net pagoda not far from the Thè-Byu-gyaung village, and the other at the Dhamma-Thaik pagoda, near the Pyin-ma-ngu village. The three of them are much weathered, a large proportion of the inscribed face having flaked off, or entire portions of the stones missing. The Bhikkhunī Taik inscription alone is entire and measures 5 inches in height by 4 inches in breadth ; only 17 lines of writing are still visible and these even are not entire, most of the words between the two extremities of each line having disappeared. The Mo-Net inscription is broken in several pieces, of which only two have been recovered ; these two fragments contain 14 lines of writing of which 5 only are complete. The lower portion of the Dhamma-Thaik inscription is lost ; part of the upper portion was recovered in two fragments containing 19 lines of writing, of which 9 are entire and legible. From what can be made out of them in their present state, no historical data can be gleaned from them. All of them refer to a legendary visit of the Buddha to King Sirimāsoka at Thatôn, during which he gave hair relics to several hermits, who enshrined them in places near Thatôn, Pegu and Rangoon ; the inscriptions probably refer to repairs to or building over of ancient pagodas supposed to contain hair of the Buddha.*

64. "Nineteen Burmese stone inscriptions were found during the year. Eleven in the Kyauksè District, 4 at Talòkmyo, Myingyan District, 2 in Amarapura Township and 2 in the Sagaing District. Details will be found in Appendix G. The Talòkmyo inscriptions were brought to notice by Mr. D. G. Robertson, I.C.S., Deputy Commissioner, Myingyan. Eighteen of these inscriptions range over a period of two and a half centuries from 1191 to 1447 A.D. ; the other is dated 1856 A.D. They refer to the foundation of religious buildings and the dedication of lands thereto.

65. "Mr. G. E. R. Grant-Brown, I.C.S., Deputy Commissioner, Kyauksè, sent in a rubbing of two lines of an inscription he found at Myittha. Myittha ; but this document had been already recorded, and is found on page 253 of Volume II of the "Inscriptions Collected in Upper Burma."

66. "Mr. W. G. Cooper of the Forest Department found near Pakòkku a stone inscription written on both sides, of which he sent this office a transcript. This is the most important epigraph found during the year. Lack of time did not allow me to have an ink impression and a photograph taken of it as yet. The transcript is somewhat defective, but the general meaning is clear. It refers to the Chinese expedition which came to Myinzain at the instance of Sawhnit. The Pakòkku document

* This story is also found in the Talaing work *Pathama Sudhammavati Gavampati Rājūdhirāj*, printed at Patlak, Siam, page 13 in fine and pages 47 and 48. Chas. D.

will enable us to correct the *Hman-nan-Rājāvañ* which gives the date of this expedition as 662 B.E.=1300 A.D., whereas this inscription places it two years later in 664 B.E.=1302 A.D. Maung Kalā, the author of the *Rājāvañ-Gyi*, appears to have had access to this inscription, for he also gives 1302 A.D. as the date of this event.

67. "Information was received from Saya Thein of Hmawbi about two Talaing inscriptions, which he had discovered, one at the Kyaik-damya pagoda, Tadagyi village, near Pegu. From his description of the stone and of the characters, this inscription does not appear to be an old one. The other at the Shwetaga pagoda, near Kungyangôn, Dala. Estampages will be taken of these during the next official year.

68. "King Bodawpaya, a little over a century ago, had a large number of inscriptions in Upper Burma copied on stones and now placed at the Arakan pagoda, Mandalay. His principal object in doing so was to have a record of the lands which were, during several centuries, dedicated to religious buildings. Some of the originals were found in the Sagaing District, some others are among the numerous epigraphs collected near the Patodawgyi pagoda at Amarapura. A careful examination of the copies with the originals brought out the fact that, in not a few instances, besides the language being modernized, the copying had been done somewhat negligently; thus, for instance, the dates of some of the original stones, so important in such documents, have been copied wrongly. This somewhat shakes the confidence of the historian in this, otherwise extremely useful, vast collection of copies. Some of the epigraphs in this collection are of great importance for the elucidation of Burmese history, but to be referred to with the fullest confidence, it would be desirable to obtain, if possible, the original documents themselves. It is probable that many of these have by now disappeared; but as some have already been recovered, there is reason to hope that careful enquiries may bring others to light. With this end in view, a preliminary list of 38 inscriptions among the most important in Bodawpaya's collection has been made; these original stones were placed in most cases near still well-known edifices, which enhances the probability of their being still *in situ*. They are distributed over the Myingyan, Pakôkku, Thayetmyo, Toungoo, Meiktila, and Mynywa Districts. Steps are being taken to ascertain whether these important epigraphs are still in existence.

69. "Mr. C. O. Blagden who, after much patient work, discovered the key to the decipherment of the Pyu inscriptions found at Prome and Pagan, has forwarded the transcript of a small fragment of a Pyu inscription found at Halangri near Shwebo, some years ago, by Mr. Taw Sein Ko and now in the Pagan Museum. It consists of two short lines with interlinear characters which Mr. Blagden thinks are merely ornamental. He also sent a transcript of the short inscription on the smallest of the Prome funeral urns which I found in 1913. Pyu epigraphs found up to the present are still few, and as a consequence, Mr. Blagden has been able to fix the meaning of only a limited number of words; on this point he writes: 'time will probably bring other evidence to throw light upon these documents of which but little can now be made out, and I am still of opinion that we must now begin to look chiefly to a comparison with other Tibeto-Burman languages for the elucidation of unknown words.'

70. "In the *Hman-nan-Rājāvañ*, the standard history of Burma compiled in Burmese and the historical ballads, some of which were composed in the 15th century¹ frequent mention is made of *Ussā-Pèkū* (*anglice*, Pegu) the city, and the country around it, which still bears the name Pegu. Considering the long and important rôle played by Pegu in the history of this Province, it is not natural that very frequent reference to it should be made in the Burmese and

¹ The most important of these were collected and edited by Maung May Oung under the title: "Old Historical Ballads," Rangoon, 1912. Chas D.

Talaing annals; but the first word of the name Ussā-Pèkū (expression which has long fallen into desuetude in common parlance) has long been a puzzle to European students of Burmese history, and not less to the Burmese themselves. The Talaings themselves do not seem to have known it at all, at least, a diligent search in Talaing historical works has been fruitless up to the present and this word, *Ussā*, could not be traced in them. It is, therefore, not a Talaing word. To the Burmese, however, it has been known for a long time past; its earliest appearance in written records, as far as I have been able to ascertain, is found in some of the oldest Burmese inscriptions as yet found; it appears, for instance, in one, dated 448 B.E.=1086 A.D.¹ It may be inferred from this that the expression was known in Pagan before it was recorded in this epigraph, that it was the name by which the Burmese then knew Pegu and that, since it was unknown to the Talaings the word *Ussā* originated among the Burmese. But the word itself is not Burmese; it is a descriptive epithet applied to Pegu, and the Burmese form of a foreign word. It is pregnant with historical reminiscences, for it refers to the settlement and colonization of this part of the country from Orissa. This fact, indeed, is corroborated by the much older name for Orissa of Utkala, which was very early applied to the tract of country along the coasts of the gulf of Martaban which, as has been said elsewhere (paragraph 42) were dotted with Indian settlements, mostly from Utkala (Orissa) in Kalinga, the coast country of Eastern India, and which is still applied to the plains stretching from Rangoon to and beyond Twante, under the forms of Ukkala and Ukkalapa, resulting from the assimilation of the, 't' in the first syllable 'ut.' The word *Ussā* (ဝုဇ္ဈာ *pron.* *otsā*, *ot-thā*) is merely the Burmese way according to the genus of the language which, being monosyllabic, has always had the very marked tendency to clip and contract words of foreign origin which it assimilates—of pronouncing *Odra-deça*, *Oḍ-rāstra*, *Ordeça*, that is the place or country of the Odras or Udras, from which the Portuguese have made *Orixa* and the English Orissa.² It is noteworthy that the same country was known to the famous Chinese pilgrim and traveller Hiuen-tsiang (7th century A.D.), by a name very similar to the Burmese form, that is *Utchā* (=Uḍa=Odras=Orissa)³, pronounced according to Chinese phonetics. The similarity is too striking to be fortuitous. It might be asked even whether the Burmese form was not adopted from the Chinese one; this might perhaps be; but I am rather inclined to think that the Chinese and Burmese pronunciation of the same word were arrived at independently.

71. "The Burmese chronicles and other works often make mention of a people whom they call *kye*: (ကျေး) ⁴ to which name is most often appended the epithet *kalā* (ကလေး), the generic term for 'Indian'. This word is still, though seldom, used, but in a hazy manner and indeterminate sense, for it seems to be forgotten to what nation in India this appellation exactly refers. In the earlier inscriptions also this word is sometimes found.

It is in fact through the inscriptions that I was enabled to trace what people were meant by this word. In the volume of 'Original Inscriptions' already referred to, on page 277, in an epigraph dated 731 B.E. (1369 A.D.), it is

¹ "Original Inscriptions collected by King Bodawpaya in Upper Burma", page 11. Chas D.

² Cf. Lassen's "Indische Alterthumskunde, 1866 edition, Volume I, page 224, note 3. Chas D.

³ St. Julien's "Hiuen Tsiang, pages 184, 425, and Cunningham's "Ancient Geography of India," page 510. Chas. D.

⁴ ကျေး *kye*: is the most common spelling of this word; but it is also found spelled ကြေး *krañ* ကြေး *kyañ*; final ငြ်, ñ in Burmese is only a device for representing the sound ī (long) and this sound (i) has always had a tendency, very marked even in modern Burmese, to glide into e (French é) or è (cf. ဖြည်း *phrañ*; *pron.* *phyé*:). In the earliest inscriptions there are numerous examples showing that the distinction between these two sounds, ī and e, was but a floating one, hence, not seldom, they are found cumulated in the same word, e.g. အမေငြ် *ameñ* for အမေငြ် *pron.* *amī*; ရေငြ် *rheñ* for ရေငြ် *pron.* *shé*; မြေငြ် *mreñ* for မြေ *pron.* *myé*, etc. The word under consideration is also found written ကျေး *kyeñ*, *pron.* *kyé* (Original Inscriptions, page 349). The graphy ကြေး *krañ*: [*pron.* *kyi*]: = *kyé*: noted above shows that, already at that time, 1369 A.D., the *r* had become softened into a *y*. Chas. D.

mentioned that the King "purged the Religion from the Shan heresy, as, of yore, Abhaya Dutthagāmaṇī¹ had done in Ceylon when he destroyed the *kye* heretic Elāra." This comparison has clearly been inspired by the Mahāvamsa, the Sinhalese chronicle written in Pāli, in which the wars of Dutthagāmaṇī and his victory over and killing of Elāra in single combat are related at length. In Chapter XXI of the Mahāvamsa,² verses 13 and 14, it is stated that: "Elāra, a Damiḷa of upright disposition, came hither (to Ceylon) from the Coḷa country to seize the Kingdom, and having overcome King Asela reigned for forty-four years dispensing justice impartially to friends and foes."³ "The expression *krī* (= *kye* :) of the inscription applied to Elāra corresponds therefore to Damiḷa in the above quoted text, and Elāra was a Coḷian⁴ Tamil. In the Burmese version of the Mahāvamsa, the word 'Tamil' is constantly rendered by *kye* :⁵ That this word designates the Tamils—and perhaps the Coḷian branch, is further corroborated, I think, by an interesting passage in a Burmese work; it says that, among the divers races, the *kye* : *kalās* speak with the greatest rapidity;⁶ the extraordinary volubility of the Tamils is well known, as their ease in reeling off long discourses is often a matter of wonder and amusement to other people."—[Chas. D.]

Archæological Finds.

72. Maung Taw, Sub-Inspector of Police, Chaunggwa village, Tada-u Township, Sagaing District, reported the discovery of two slabs of stone, one covered with *In* or cabalistic squares, and the other with an inscription in the square Burmese character. The Township Officer was asked to instruct the village headman to safeguard the epigraphs against damage or injury. The stones have been placed, for safe custody, in a monastery adjoining the Chanthagyi Pagoda.

73. Mr. H. L. Stevenson, I.C.S., Deputy Commissioner, Henzada, reported that Maung Po Pe, Subdivisional Officer, had discovered, near the Thida Pagoda, a stone inscription together with a glazed earthenware saucer and two bowls. At the same time, a transcript of the epigraph was forwarded. It is dated 1233 of the Burmese era (1871 A.D.), and purports to be set up by Po Lun Bye and his wife, Ma Dun Aung, who renovated the Maha-kyaik-pathi-Nan-u Paya, which was called in Burmese, Thidamyo Nan-u Paya. After its renovation, the shrine received the name of "Mya-theindan-zedidawgyi". A melancholy interest attaches to it, because it is stated, in the inscription, that, in the year 2152 Anno Buddhar (1608 A.D.), it was built by Nandābhaya and Supabhādevī, the son and daughter of Kala Nga Zinga of Syriam by Sawthada, a native of Launggyet in Arakan. The epigraph adds that Nga Zinga ruled over Syriam for 12 years, and was captured and put to death in 1608 A.D. by the Anaukpetlun Mindaya, King of Ava, whose sway extended over Pegu.

Nga Zinga is no other than Philip de Brito, a Portuguese adventurer, who, in 1606 A.D., was appointed to be the agent of the King of Arakan at Syriam. Subsequently, he expelled the Arakanese commander of the garrison and made himself Governor. The Portuguese Viceroy of Goa conferred on him the title of

¹ Abhaya B.C.

² Gifted to the Pāli Text Society by Wilhelm Geiger, London, 1908. Chas. D.

³ "The inscription applied to him, which Geiger (in his translation, 'The Mahāvamsa or The Great Chronicle of Ceylon,' 1912) wrongly renders by "of noble descent."

⁴ "The two principal branches of Tamils were the Coḷians and the Pāṇḍiyans; the Ceras who also at a later period, spoke Malāyalam. Chas. D.

⁵ "The word 'Tamil' is constantly rendered by *kye* : Chas. D.

⁶ "The Burmese language is very rapid, commenting on a verse of the poem, 'Dhammarāsi-laṅkā,' page 218.

Captain-General, and bestowed on him the hand of his niece, whose marriage took place at Goa. On his return to Syriam, he was installed as the ruler of an independent kingdom. He was not left in peace till 1604 A.D., when he had overcome the active opposition of the Kings of Arakan and Taungu. He strengthened his position by marrying his son, Simon, to a daughter of Byinnya Dala, King of Martaban. He did not, however, enjoy his kingly power long. After reigning for nine years, he was overthrown, in 1613 A.D., by Mahā Dhamma Rājā or Anaukpetlun Mindaya, King of Ava. De Brito had dug into pagodas and despoiled them of their treasures, and had also forced his Buddhist subjects to embrace Christianity. For these unpardonable sins, his son, Simon, was executed, and he himself was impaled to death in front of his own house.* In the historical annals extant, nothing is mentioned of Philip de Brito's Arakanese wife and her two children, and the present epigraph affords us a glimpse into the domestic history of the great adventurer, which has hitherto been quite unknown.

74. On the 1st July 1914, owing to high floods, the bank of the Irrawaddy river opposite Thidamyo gave way exposing to view, at a depth of 6 feet, a glazed earthenware saucer and two bowls. They were found by U Pyinnya, Abbot of the Letpanbingyaung monastery. The saucer measures 10"·7 in diameter and rests on a foot about $\frac{1}{2}$ " in height. One of the bowls measures 8"·8 in diameter and 4"·3 in height, while the smaller one measures 5"·4 in diameter and 3"·3 in height. All the articles bear no inscription and are devoid of ornamentation. They appear to form a plain dinner set. For want of sufficient data, their age cannot be determined precisely, but they clearly show that they are of indigenous Talaing origin. Their probable age is, however, over a hundred years. The articles were acquired under the Indian Treasure Trove Act, 1878.

75. Mr. G. W. Dawson, I.C.S., Deputy Commissioner, Ruby Mines District, reported that, in October 1914, during a heavy shower of rain, a number of relics were unearthed at the site of an old Pagoda at Kathè. The elders desired to bury them again, but he persuaded them to keep them on view, for the present. The following were sent to me for examination: (i) one silver covered image of the Buddha; (ii) one bronze image of the Buddha; (iii) one pair of spectacles; and (iv) one inscribed silver scroll. No. (i) is made of a thin plate of silver imposed on a mould, which is formed of a plastic material. In the core are embedded seed-like objects, which are supposed to be the corporeal relics of the Buddha or of a Buddhist saint. No. (ii) is noted for its broad chest and fleshy protuberant stomach, which are features absent from the figures cast during the last two centuries. Both images are in the *bhūmisparça* or earth-touching attitude. The spectacles (item iii) are rather singular. The rim is of copper and on it are inscribed such names as the following:—

IOH EDWARD MAY.

IOH GEORG WEIGEL.

SEELIGE ERREN.

The letters I O H are somewhat mysterious. Edward May was certainly an Englishman. His companions appear to be Germans. The Christian name "Georg" is certainly the Germanized form of "George". Could they have been European adventurers on a roving commission, or mining engineers deputed by the East India Company to visit Kathè in 1785 and report on its prospects from a financial point of view? The silver scroll (item iv) measures 8 $\frac{1}{4}$ inches in length and 1 $\frac{1}{8}$ inches in breadth, and bears an inscription, in Burmese, which records that the *So Thugyi* (an official who was in charge of the ruby mines) of Kathè, bearing the title of Thamanta Yāzā, and his two wives, repaired, on the 3rd of the waxing moon of Nayôn, 1147 B.E. (June 1785 A.D.) an old pagoda situated on the eastern side of the southern entrance of the Sudaungbye Pagoda, which had fallen into ruin. It also records that the said *So Thugyi* held his appointment by virtue of his hereditary claim, and that the right of mining in the

* For an account of Philip de Brito, see pages 90—93 of Cocks' "*Short History of Burma.*"

township of Kathè was granted to him and his relatives by a Royal Order, for which they had to remit, annually to the Royal Treasury, 450 rubies, each one tical in weight, and 500 rubies each weighing $\frac{7}{8}$ ths of a tical.

76. Three silver ingots were discovered in the Kyauksè District, and the Deputy Commissioner, Mr. G. E. R. Grant-Brown, I.C.S., was advised that they should be acquired under the Indian Treasure Trove Act for deposit in the Phayre Museum, Rangoon. They were used as money in the time of the Burmese King, in the same way as silver or bullion silver was used in China.

77. In September 1914, Mr. G. E. R. Grant-Brown, I.C.S., who was then Deputy Commissioner, Bassein, solicited the orders of the Local Government regarding the retention of the following articles obtained from an old shipwreck in the channel to the west of Hainggyi Island by those persons, who had actually discovered them, or by those who had lawfully acquired them from such persons: (i) to (iv) porcelain dishes; (v) fragment of porcelain dish; (vi) jar; (vii) large brass pot; (viii) small brass pot; (ix) small pot (common pottery); (x) broken bowl; (xi) copper lamp. I was asked to inspect the articles, which had been deposited in the Bassein Treasury, and to submit my report and recommendations. Of the five porcelain dishes, Nos. (iii), (iv), and (v) are replicas of No. (i). Porcelain dish No. (i) measures 13 inches in diameter and 3 inches in height, while the circumference of the projecting fringe at the bottom measures $7\frac{3}{4}$ inches. It is blue in colour, and its design consists of leaves of trees, 2 flowers, and 3 circles depicting scenes of landscape. On the bottom of the dish is the following inscription in Chinese:

"Ta Ming Ch'eng Hua nien chieh."

"Made during the reign of Emperor Ch'eng Hua (1465—1488 A.D.) of the Ming dynasty." Porcelain dish No. (ii) measures 13 inches in diameter and $2\frac{1}{2}$ inches in height, while the circumference of the projecting fringe at its bottom measures $7\frac{1}{2}$ inches. It is blue in colour, and its design consists of flowers and leaves. On the bottom of the dish is the following inscription in Chinese:

"Ta Ch'ing K'ang Hsi nien chieh."

"Made during the reign of Emperor K'ang Hsi (1662—1723 A.D.) of the Ch'ing or Manchu dynasty." The jar No. (vi) is blue in colour and floral in design, and is apparently used as a goblet. Its stopper with a wooden plug is of different material, pattern, and manufacture. The large brass pot No. (vii) was apparently used for holding water, and bears the legend in the old Telugu character: "Yinnakota Lakshmaya, that is to say, Lakshmaya of Yinnakota or Vinnakota, which is a few miles from Masulipatam, a famous seaport on the eastern Coast of the Madras Presidency."* The small brass pot No. (viii) appears to be a South-Indian *lotah*. The small pot (No. ix) is an earthen jar, with its upper half glazed in green, and appears to be of South-Indian origin. No. (x) is a broken circular dish made of red clay and glazed in green both inside and outside. No. (xi) is a copper lamp with four spouts for holding wicks and two projections for suspending the lamp. The articles described above are of historical importance because they indicate that—

(i) Bassein was a great emporium of trade in the 17th and 18th centuries A.D.;

(ii) Chinese and South-Indian trade centred at Bassein.

(iii) One of the arteries of Chinese commerce passed through Bassein;

(iv) For the whole of the Irrawaddy Valley, Bassein constituted the single port of call for international commerce.

My recommendations that the entire lot of the eleven articles should be acquired by Government under the Indian Treasure Trove Act for Rs. 213-9-7, and that porcelain dish No. (iii) should be presented, as a gift, to Mr. Grant-Brown, were accepted by the Local Government.

* As determined by Mr. Venkoba Rao, Senior Assistant to the Assistant Superintendent for Epigraphy, Madras District.

78. Terra cotta tablets bearing effigies of the Buddha, some with inscriptions, and others without, are discovered, from time to time, among the *débris* and in relic-chambers of old and ruined pagodas in Burma. At Pagan, many tablets of this description have been discovered, and I selected, for special study, seven bearing inscriptions in the Devanāgarī character. Tablet A is shaped like a banyan leaf, and has, on the obverse face, an effigy of the Buddha seated in the *bhūmisparca mudrā* on a throne. The Buddha is placed in a niche surmounted by a *sikhara*-shaped *stūpa* and twigs of the Bodhi tree which have been much defaced. Round the upper rim of the tablet and flanking the Buddha are five small *stūpas*, which have also been much defaced. Below the Buddha is a legend in three lines in the Devanāgarī character. This tablet was found among the *débris* near the Patothamya Temple, which is said to have been built in the 10th century A.D., and wherein frescoes depicting Indian figures and Indian scenes have been found. Tablets marked B and C were found in a hole made by treasure-hunters at the base of the Shwesandaw Pagoda, a solid *stūpa* of cylindrical type, built in the middle of the 11th century. On the tablet marked B, the Buddha is seated on a lotus throne in the same attitude as that on tablet A, and the niche in which it is placed is crowned by a *hti* or *chhatra*, which is flanked by the leaves of the Bodhi tree. There are two *stūpas* flanking on each side of the Buddha. Below the throne on which the Buddha is seated, and close to the lower row of the *stūpas* flanking him are two lines of an inscription in the Devanāgarī character. The tablet marked C is made of unbaked clay. Here the niche, in which the seated figure of the Buddha is placed, is crowned by a *sikhara* surmounted by a *stūpa* of cylindrical type. Six rows of small *stūpas* flank the Buddha on either side. The first, second, third, and fifth rows contain five *stūpas* each, indicating that the present cycle is a *Bhadra Kalpa*, to which five Buddhas are allotted, while the fifth row contains four *stūpas*, and the sixth only two. The reduction in number appears to be due to want of space for a full representation. A legend in three lines in Devanāgarī fills the space below the Buddha's throne. The tablet marked D was found in the *débris* of a ruined pagoda of unknown date. On it are depicted the eight principal scenes in the life of the Buddha. His Nativity is represented at the right bottom of the tablet, his Enlightenment in the middle, and his *Parinirvāna* on the top. Above the lower rim, there are two lines of an inscription in the Devanāgarī character. The tablets marked E, F, and G, were found in ruined pagodas of an unknown date. On E, the central figure, the Buddha, is seated in a niche, in European fashion, in the *dharmachakra mudrā*. His legs hang down, and both the feet rest on a lotus foot-stool. The niche is surmounted by a *sikhara*, which, in its turn, is crowned by an *amlaka*. From the top of the *amlaka*, there dangle in the air what looks like streamers. Streamers may also be noticed hanging from the top of the *stūpa* flanking the Buddha. Below the Buddha are five lines of an inscription in the Devanāgarī character. On each side of the lotus foot-stool and in the body of the inscription there is a couchant deer with its neck outstretched and looking up towards the central figure. On F, the Buddha is represented as seated in a Temple turning the Wheel of the Law. He is seated in the same fashion as the one on tablet marked E. His legs hang down, and his feet rest on a lotus foot-stool. Below the foot-stool is the symbolical wheel flanked by two couchant deer. Flanking the Buddha, there are four *stūpas* on either side, the first one being between the topmost or the 3rd *stūpa* and the Temple. Below the Buddha, there is an inscription in three lines in the Devanāgarī character. The tablet marked G is only a fragment, on which are impressed many effigies of the Buddha. There are still 27 figures on it in three rows of 9 each. They are all seated in the *bhūmisparca mudrā*, each on a throne provided with a back. Between the heads of the Buddha are small *stūpas*. Below the lowest row, there is a line of an inscription in the Devanāgarī character. At the bottom of the lower rim of the tablet, there is an inscription in Pāli in the Burmese character of the 11th century A.D., which was incised before the clay was baked. It records that the tablet was made by the hands of Anawrata, King of Pagan (1044—1077 A.D.) with the object of attaining *Nirvāna*. These seven inscribed tablets were submitted to

Mr. H. Krishna Sastri, Assistant Archæological Superintendent for Epigraphy, Southern Circle, for favour of examination and decipherment. That learned scholar now reports: "With the help of Dr. Sukhtankar, an Archæological Research student of India, who is specialising himself in South-Indian Epigraphy in this office, I have been able to read the well-known Buddhist formula: 'Ye dharmā benigabbhā, etc.,' on the tablets marked A, B, C, D and E in Nāgarī characters of the Northern variety, which may roughly be referred to the 11th century A.D. Short notes and transcripts prepared by Dr. Sukhtankar on these tablets, I forward for your reference. On B, which is written in clear Nāgarī characters of the same period, I find a Sanskrit Anushtubh verse. Unfortunately, however, portions are lost. A tentative transcript by Dr. Sukhtankar is also annexed. F is much damaged, but appears to me to be earlier than the rest in point of time. I cannot make out anything. The characters behind the tablet are partly Grantha. I could read only Chōlē in the first line. G is of about the same period as tablets A, B, C, D and E."

The six tablets marked A, B, C, D, E and G indicate that, in the 11th century A.D., there was an intimate religious intercourse between Pagan and Northern India, and that marked F shows that the influence of the Cholas, who had been established in Martaban and Pegu, extended to Pagan in the same epoch. It would be highly interesting to investigate the interplay of the South-Indian and North-Indian influences converging on Pagan, and on Burma generally, in the 10th-11th centuries of the Christian era.

29. U Tin, K.S.M., A.T.M., Subdivisional Officer, Pagan, reported the discovery in an elongated earthenware vase, of 21 metallic coins of two sizes, one measuring an inch in circumference, and the other $\frac{1}{4}$ of an inch. They were deposited in the Pagan Museum.

30. On the 4th January 1915, Mr. Ernest Mylne, Proprietor of the Kyauktaga Grant in the Pegu District, reported as follows to the Financial Commissioner, Burma:—

Four images of the Buddha found in the Pegu District.

"On one of my annual visits to the Kyauktaga Grant, a few years ago, my Manager handed me four small images of Buddha, some of my people had dug out of a mound on the Grant supposed to be the foundation of an old Buddhist Temple, near what was supposed to be the old highway to Mandalay, which passes through the Grant. The images are from 8" high to 4". They are black with age, and I took them to be castings of iron and of no value. My son-in-law, Captain Tomlinson, R.E., was relating a story he heard at Mess of a Chinese Bell (supposed to be iron or copper captured in China) on the Mess being burnt inward to be gold. Some of the company laughingly said these Buddhas may likewise be gold, and I was induced to have them tested. I sent a chip from one of them to my village "Sonars" or goldsmiths, who pronounced the chip to be gold. Now that I find that these images are of value and may be gold, I feel that they are the property of Government." The four images were sent to me by the Local Government with the request that I should write a descriptive note on them showing their antiquarian interest, material, value, etc., and whether they should be acquired by Government, wholly or in part, under the Indian Treasure Trove Act, 1878. I had the images examined by Burmese goldsmiths at Mandalay, and they were found not to be made of gold, but of an alloy of bronze and silver, the proportion of the latter metal being insignificant. All of them represent the Buddha seated cross-legged in the *bhūmisparga mudrā*, or earth-touching attitude, which was assumed by the Sage when he called upon the god of earth to bear witness to the assaults of Mara. Figure 1 represents the Buddha as seated in the "adamantine pose," i.e., with the legs closely locked, displaying both soles of the feet, in the earth-touching attitude, on a throne measuring nearly 2'2" in height. The *ushnisha* or protuberance on the skull, is crowned by a conical object, and the small curls of hair which, according to tradition, curl from left to right, are represented in the form of sharp spires. The large ear-lobes nearly touch the shoulders, and the fingers and toes are of equal length. The robe is clearly discernible, and is

placed on the left, leaving the right shoulder bare. The age of the figure is probably not later than the 16th century. The facial expression, with its almond eyes, aquiline nose, and mouth puckered at both ends, suggests some foreign influence, probably a mixture of Chinese and South-Indian. The height of the figure above the throne is 6'5". Figure 2 represents what is popularly known as Jambupati (*i.e.*, Lord of the World), or the Buddha in the guise, according to a legend, of a king transcending, in the value and lustre of his ornaments, the proud king bearing that title. The Buddha assumed this guise in order to check the inordinate pride of that king, who claimed to be a *Chakravartin* or "Lord of the World." The Sage is seated in the same attitude as in Figure 1, but the legs, instead of crossing, overlap each other, the right being placed on the left, which is a more natural position. As a work of art, it is of exquisite workmanship. The earlobes, though large, do not touch the shoulders, and the fingers are not of equal length, as are generally found in the sculptures and paintings influenced by the school of Buddhaghosha. It wears a spiral crown in the shape of a *stūpa*, which betokens Cambodian influence, together with a breastplate, armlets and anklets affected by Indian Princes. The features of the image recall those of mediæval figures of Pagan, and its age is considerably earlier than that of Figure 1, most probably by about two centuries. The figure of the Buddha measures 5'5" in height, and that of its throne, which is partly damaged, about 1'25". In Figure 3, the Buddha is seated on what appears to be a lotus throne. The robe is worn as in Figure 1, and, as in Figure 2, the legs display only the sole of the right foot. Here the object crowning the *ushnisha* is more prominent, and assumes the shape of a flame with seven forks, a characteristic, which is very rare in Burma. Its facial expression, with prominent eyebrows, heavy eyelids, nose very broad at the base, and large and heavy mouth, shows unmistakable signs of a mixture of the Taungthu and Talaing elements of the Thatôn and Amherst Districts. As to the age of the figure, it may be fixed as the 13th or 14th century. The peculiar nimbus on its head indicates its kinship to the Talaing images found in the Pagat and other caves near Thatôn and Moulmein. The throne is much damaged, and only a part of it remains. The image of the Buddha measures 4'75" in height. The attitude and pose of Figure 4 are similar to those of Figure 3, but they are wanting in grace and are very stiff. The conical object surmounting the crown of the head is present. The technique of the figure is crude and rough and wanting in finish. The height of the Buddha is 4'25", and that of the throne nearly 1". Its age is probably that of Figure 3. Its head was gault, and chips from it were probably sent by Mr. Mylne to the Sonars or Indian goldsmiths, who immediately pronounced that the images were made of gold. All the four images were acquired under the Indian Treasure Trove Act, 1878, at a valuation of Rs. 72.

81. On the 12th January 1915, U Asaya, a *pôngyi* of Hmangin village, was having a plot of ground dug under a large banyan tree to the north of his monastery for planting plantain trees, when seven silver ingots were unearthed. These were taken to the Kumè Police-station and deposited there as unclaimed property. Mr. G. E. R. Grant-Brown, I.C.S., Deputy Commissioner, Kyauksè, who brought the matter to my notice, was advised to acquire them under the Indian Treasure Trove Act, for deposit in the Provincial Museum, Rangoon.

Silver ingots found in Kyauksè District.

TAW SEIN KO,

MANDALAY, 21st May 1915.

Supdt., Archæological Survey, Burma.

PLATE I.

Carvings on the roofs of the Thamidaw *Kyaung*, Amarapura.



PLATE II.

Carvings on the railings of the verandah of the Medaw *Kyaung*, Amarapura.

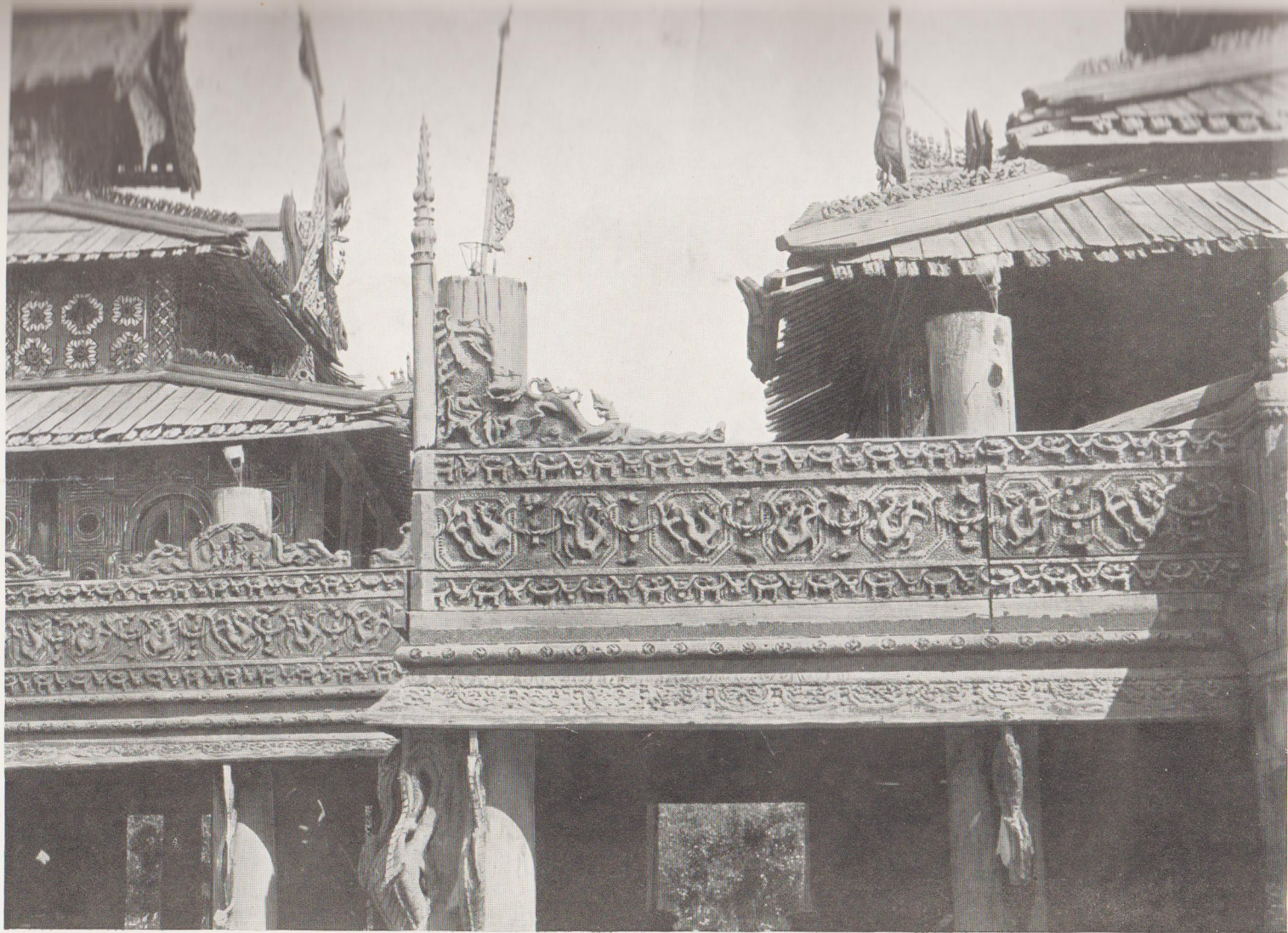


PLATE II.

PLATE III.

One of the brick stair-cases of the Mèdaw *Kyanng*, Amarapura.



PLATE III.

APPENDICES

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APPENDIX A.

Register of Objects of Archæological interest, the preservation of which has been approved by the Local Government.

Serial No.	Title and nature.	Locality.	Description and work to be done.	Conservation.		Remarks.
				Estimated cost.		
				First cost.	Annual maintenance.	
1	2	3	4	5	6	7
				Rs.	Rs.	
1	Remains of the East India Company's Factory.	Haingyi (Negrais) Island, Bassein District.	The late Colonel F. D. Maxwell, C.I.E., I.A., noted as follows on the remains of this Factory, when he was the Commissioner of Irrawaddy Division : "On Haingyi Island at the mouth of the Bassein river, stand to this day the ruins of the English factory built in the eighteenth century. This was erected in 1753, <i>see</i> British Burma Gazetteer, Volume I, page 296, and the Englishmen assassinated in October 1759, pages 300, 305, and <i>ibid</i>, Volume II, page 93, and the place abandoned. There are three or four walls standing which might be closed with a wire fence and a tablet erected on the walls giving a short history of the place and the names of the Englishmen assassinated. The Government of Madras could probably supply that information. The cost would be very small and will probably be considered well spent."	400		

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
			Rs.	Rs.
1. Kubyaukkyi Temple	Myirpagan, Pagan.	Built, in the 11th century A.D. by King Kyanzittha. It is still in a fair state of preservation. It is square in plan with a portico or <i>mandapa</i> projecting on the east face. A <i>sikhara</i>, resting on three terraces, surmounts the square basement below, the walls of which are ornamented with frescoes and plaster carvings, some of which are still in a very good state of preservation. The interior of the building, around which runs a vaulted corridor adorned with niches enshrining images of the Buddha in stone, is lighted by stone windows on which are incised geometrical designs of fine proportion. What is wanted here is preservation and not restoration, and, with a view to achieve this end, all cracks in the walls and roof of the building should be grouted and made watertight. The top of the <i>sikhara</i> should have two or three layers of brick added to it, and a low domical coping, which should not be made too conspicuous, should crown the top so as to allow the rain water to run off easily. The roof over the portico has fallen in. It should be restored so as to make the building watertight and preserve the frescoes on the walls below.		
2. Abèyadana Temple.	Do.	Kyanzittha, when he was serving under King Sawlu, the son and immediate successor of King Anawrata, incurred the royal displeasure and had to flee for his life. In the course of his flight, he fell asleep on a spot, the site of which is now marked by the Nagayôn Pagoda, the prototype of the Ananda Pagoda, Pagan, and, according to tradition, a serpent shielded him with its hood. His wife, who had brought some food for him, saw this strange phenomenon from a distance, and, not daring to approach the spot where Kyanzittha was lying on the ground, waited for the disappearance of the serpent which glided away silently. In order to commemorate this event, Kyanzittha had a temple built on this spot, when he had become King in 1084 A.D. It is a square temple crowned by a <i>sikhara</i>. Its walls are ornamented with frescoes. It contains also images of the Buddha in stone placed in niches disposed around the walls of the corridor. An illustration of this temple is given in plate XXXVI together with a succinct description of it, on page 343, Volume II of Fergusson's <i>History of Indian and Eastern Architecture</i>.		

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
2. Abèyadana Temple— <i>concl'd.</i>	Myinpagan, Pagan.	It is in a fair state of preservation, and efforts should be made to conserve the building as it is a fine specimen of Burmese religious architecture.	Rs.	Rs.
3. Shinbinthaly-aung, or Recumbent image of the Buddha.	Pagan ...	Within the precincts of the Shwesandaw Pagoda, Pagan, one of the ancient monuments conserved by Government, there is, in a brick shed, a colossal recumbent image of the Buddha. Unlike the recumbent image of the Buddha in the Manuha Temple at Myinpagan, its head points to the South whereas that of the Manuha Temple points to the North, a position assumed by Gotama Buddha when he was lying on his death-bed between two <i>Sal</i> trees at Kusinagara. The date of this image is not known, but from its close resemblance, in its facial expression, to the colossal images of the Buddha on the platform of the Shwezigôn Pagoda and in the Ananda Temple, it may be assumed that it was built in the 11th century A.D. The image is still in a very good state of preservation, and to give a longer lease of life to this unique work, the brick shed over it should be conserved by making it watertight by filling in the crevices and grouting the cracks.		
4. Pebingyaung Pagoda.	Pagan ...	Tradition ascribes this Pagoda to the 10th century A. D. It is a shrine of unpretentious dimensions of Singhalese type with a large bell-shaped dome surmounted by a box-shaped structure generally known as <i>dhātu-garbha</i> or relic-chamber, which, in its turn, is crowned by a <i>sikhara</i>. The terraces, on which the dome rests are very low, and are now covered with <i>débris</i>. Its architectural evidence appears to show that it is older than the Sapada Pagoda, which was built in the 12th century A.D., and which had hitherto been considered to be the prototype of similar structures in the Province (<i>vide</i> item 5, Appendix A, at page 21 of my annual report for the year ending 31st March 1906). This monument enables us to push back the date of the introduction of this type of building into Burma at least two centuries earlier. It is situated at Pagan Myoma, and is in a fair state of preservation. The ground for a distance of 10 feet from the base of the pagoda should be cleared of <i>débris</i> and dug down to its original level. What remains of the <i>sikhara</i> should be preserved and a coping should be added to it so as to make the building watertight.		

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
			Rs.	Rs.
4. Pebingyaung Pagoda— <i>concl'd.</i>	Pagan ...	To keep out cattle, it should be provided with a suitable fencing.		
5. Shittaung Pagoda near Nattaung Monastery.	Pagan ...	Date of building unknown. It is a small <i>stūpa</i>, octagonal in plan, and is, therefore, of a rare type in Burma. It is situated on the west side of the southern entrance to the Shwezigôn Pagoda, and is in a fair state of preservation. The plaster, with which it was once covered, has peeled off, but no new plaster should be laid on it. To prevent rain water percolating through, the joints between the bricks on the body of the pagoda should be pointed and recessed about $\frac{1}{2}$ inch so as to avoid the appearance of great newness. The jungle should be cleared, and due provision should be made not to allow rain water to sink through the terraces and platform of the pagoda.		

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1914-15

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.			Remarks.
1	2	3	4		5	
	MANDALAY DIVISION.	Rs.	Rs.	A.	P.	
1	Annual repairs to the Palace Buildings, Mandalay ...	3,500	3,487	0	0	
2	Annual repairs to <i>Pyatthats</i> on Fort walls, Mandalay...	1,500	1,503	0	0	
3	Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay.	196	203	0	0	
4	Annual repairs to the Salin Monastery, Mandalay ...	100	108	0	0	
5	Annual repairs to Taungthaman-Kyauktawgyi Pagoda, Amarapura.	100	100	0	0	
6	Annual repairs to Shwenandaw <i>kyauung</i> , Mandalay ...	100	101	0	0	
7	Annual repairs to Pangôn and Shwedaik, Amarapura	100	100	0	0	
8	Annual repairs to Thudama <i>kyauung</i> , Mandalay ...	100	99	0	0	
9	Annual repairs to Atumashi <i>kyauung</i> , Mandalay ...	80	80	0	0	
10	Annual repairs to Tawyagyaung Pagoda, Mandalay	50	50	0	0	
11	Annual repairs to tomb of King Mindon's mother, Amarapura.	197	198	0	0	
12	Annual repairs to Queen's Monastery, Mandalay ...	100	101	0	0	
13	Annual repairs to Taiktaw Monastery, Mandalay ...	500	500	0	0	
14	Annual repairs to Sangyaung Monastery, Amarapura	100	100	0	0	
15	Fencing round the Royal tomb, Fort Dufferin, Mandalay	1,539	1,460	0	0	Work not completed
16	Special repairs to the Palace Buildings, Mandalay ...	5,400	5,715	0	0	Do.
17	Special repairs to the old Burmese Guns in the Palace precincts, Mandalay.	1,900	2,007	0	0	
18	Special repairs to the Salin Monastery, Mandalay ...	551	550	0	0	
19	Special repairs to Myadaung <i>kyauung</i> (Queen's Monastery), A Road, Mandalay.	4,066	3,414	0	0	
20	Clearing jungle around the Pagodas at Tagaung, Ruby Mines District.	240	240	0	0	
	Total ...	20,419	20,116	0	0	
	SHWEBO DIVISION.					
21	Annual repairs to Tupayôn Pagoda, Sagaing ...	150	150	0	0	
22	Annual repairs to Tazaung and Bell, Mingun ...	140	140	0	0	
23	Annual repairs to Pôndaw-paya, Mingun ...	100	100	0	0	
24	Annual repairs to Ôkkyauung, Ava ...	250	250	0	0	
25	Annual repairs to Watch Tower, Ava ...	50	50	0	0	
26	Annual repairs to Sinbyumè Pagoda, Mingun ...	200	200	0	0	
27	Annual repairs to masonry shed over inscription stones near the Tupayôn Pagoda, Sagaing.	50	50	0	0	
28	Annual repairs to Alaungpaya's tomb, Shwebo ...	50	50	0	0	
29	Annual repairs to masonry shed over the inscription stone in the Court-house compound, Shwebo.	10	9	5	0	
30	Repairs to Alaungpaya's tomb, Shwebo	142	142	0	0	
31	Repairs to the Inscription shed in the compound of the District Court-house, Shwebo.	20	20	2	5	
32	Cost of clearing the <i>débris</i> and jungle, and levelling the ground on the North side of the Tupayôn Pagoda, Sagaing.	..	350	0	0	Met from the Archæological budget 1914-15.
	Total ...	1,162	1,511	7	5	
	Carried over ...	21,581	21,627	7	5	

APPENDIX C—concl'd.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1914-15—concl'd.

Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
2	3	4	5
	Rs.	Rs. A. P.	
Brought forward ...	21,581	21,627 7 5	
PAKÔKKU DIVISION.			
Wages of durwans to look after Pagodas at Pagan ...	1,620	1,620 0 0	
Maintenance of Pagodas at Pagan ...	1,700	1,737 0 0	
Continuation of special repairs to Seinnyet Ama Temple, Pagan.	...	1,532 0 0	Completed. Rupees 3,087 spent last year.
Continuation of special repairs to Patothamya Pagoda, Pagan.	...	87 0 0	Completed. Rupees 2,514 spent last year.
Restoring the corridors of the Eastern Petleik Pagoda at Thiyipyitsaya, Pagan.	6,804	3,416 0 0	Work not completed. The original estimate amounting to Rs. 6,804 was revised.
Special repairs to Upale Thein at Pagan ...	...	13 0 0	
Total ...	10,124	8,405 0 0	
MEIKTILA DIVISION.			
Clearing jungle around the Pagodas in the Kyauksè District.	250	250 0 0	The amount was spent on clearing the <i>débris</i> around the Nandawye Pagoda, Kyauksè District, and collecting the plaques therefrom.
Total ...	250	250 0 0	
THARRAWADDY DIVISION.			
Annual repairs to the Archæological buildings, Hmawza, Prome.	343	325 0 0	Work completed.
Continuation of the conservation of the stone sculptures in the Kyaukka Thein <i>kyauung</i> , Hmawza.	745	2,257 0 0	Work completed.
Total ...	1,088	2,582 0 0	
SYRIAM DIVISION.			
Wages of caretaker to the Old Portuguese Church, Syriam.	144	144 0 0	
Total ...	144	144 0 0	
PEGU DIVISION.			
Annual repairs to Pāli Stone-shed, Pegu ...	22	22 4 5	
Annual repairs to the Pillar of Victory in the District Court-house, Pegu.	...	2 0 0	
Total ...	22	24 4 5	
GRAND TOTAL ...	33,209	33,032 11 10	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1914-15.

Main heads of budget.	Provision in budget for 1914-15.	Actual expenditure in 1914-15.	Balance remaining on 31st March 1915.	Remarks.
I	2	3	4	5
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHÆOLOGICAL SURVEY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
Officer.				
Superintendent, Archæological Survey (on leave).	10,501	10,515 6 2	—14 6 2	Excess of Rs. 14-6-2 is due to leave allowance.
Officiating Superintendent, Archæological Survey.				
Establishment.				
Architectural surveyor	1,800	1,800 0 0	...	
Clerks (three)	2,400	2,520 0 0	—120 0 0	Excess of Rs. 120 is due to allowance.
Draftsman	600	600 0 0	...	
Servants (three)	432	432 0 0	...	
Temporary establishment	280	908 13 11	—628 13 11	Excess of Rs. 628-13-11 is due to the savings in "Supplies and Services."
Allowances.				
Travelling allowance of officer	1,300	740 0 5	559 15 7	
Travelling allowance of establishment ..	1,500	910 8 0	589 8 0	
Supplies and Services.				
Preservation of Archæological Remains ...	1,000	576 0 0	424 0 0	
Purchase of photographs and photographic materials.	1,000	850 8 6	149 7 6	Recovered Rs. 43-1-0 from sale of photographs.
Mandalay and Pagan Museums	427	53 0 0	374 0 0	
Archæological scholarship	1,800	996 12 4	803 3 8	
Contingencies.				
Service Postage and Telegram charges ...	100	100 0 0	...	
Purchase of books and periodicals	428	449 0 0	—21 0 0	
Rents, rates and taxes	960	960 0 0	...	
Office expenses and miscellaneous	2,500	2,713 5 6	—213 5 6	In it is included a sum of Rs. 100 being the cost of a Remington Type-writer No. 10A.
Pay of menials	72	72 0 0	...	
Total	27,100	25,197 6 10	1,902 9 2	
Deduct probable savings	400	...	...	
	26,700	...	...	

APPENDIX D—concl'd.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1914-15—concl'd.

Main heads of budget.	Provision in budget for 1914-15.	Actual expenditure in 1914-15.	Balance remaining on 31st March 1915.	Remarks.
I	2	3	4	5
ESTABLISHMENT OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT FOR EPIGRAPHY FROM THE 1ST AUGUST 1914 TO THE 31ST MARCH 1915.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
Officer.				
Assistant Archæological Superintendent for Epigraphy.	*	4,375 0 0	...	*At the rate of Rs. 625 a month.
Establishment.				
English-speaking Clerk	*	350 0 0	...	*At the rate of Rs. 50 and Rs. 12 per mensem, respectively.
Servant (one)	*	84 0 0	...	
Allowances.				
Travelling allowance of officer ..	600	322 8 0	277 8 0	
Travelling allowance of establishment ...	500	354 14 0	145 2 0	
Contingencies.				
Service postage and telegram charges ...	50	40 0 0	10 0 0	
Purchase of books and periodicals ...	500	268 7 3	231 8 9	
Rents, rates and taxes	480	280 0 0	200 0 0	
Office expenses and miscellaneous ...	600	1,013 9 0	413 9 0	Excess of Rs. 413-9-0 is debited to the savings under other sub-heads of the same Major head.
Total ...	...	7,088 6 3	...	

APPENDIX E.

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1914-15.*

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
303*	Sectional plan of the Patothamya Pagoda ...	8' = 1"	Pagan.	
304	Cross section of the Patothamya Pagoda ...	8' = 1"	Do.	
305	Elevation of the subsidiary <i>stūpa</i> on the south-east corner of the Patothamya Pagoda.	1' = 1"	Do.	
306	Elevation of the railing on the 2nd terrace of the Patothamya Pagoda.	1/6	Do.	
307	Section of the railing on the 2nd terrace of the Patothamya Pagoda.	1/6	Do.	
308	Elevation and section of the pediment over the arch on the west side of the inner corridor of the Patothamya Pagoda.	4' = 1"	Do.	
309	Elevation and section of the pediment over the arch on the south side of the inner corridor of the Patothamya Pagoda.	4' = 1"	Do.	
310 } to 313 }	Frescoes on the walls of the subsidiary <i>stūpas</i> on the south side of the 1st terrace of the Patothamya Pagoda.	1/2	Do.	
314	Sectional plan of the Thatbyinnyu Pagoda ...	8' = 1"	Do.	

* Numbering continued from previous report.

APPENDIX E—concl'd.

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year 1914-15.*

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
2	3	4	5	6
1318*	Carvings on the roofs of the Thamidaw <i>Kyaung</i>	8½ inches by 6½ inches ...	Amarapura.	
1319	Wooden pedestal within the chapel of the Thamidaw <i>Kyaung</i> .	Do. ...	Do.	
1320	Standing image of Buddha with two attendants found within the chapel of the Thamidaw <i>Kyaung</i> .	Do. ...	Do.	
1321	Miniature Garuda <i>Stambha</i> found within the chapel of the Thamidaw <i>Kyaung</i> .	6½ inches by 4¾ inches ...	Do.	
1322	A wooden chair ornamented with glass-mosaic work found within the chapel of the Thamidaw <i>Kyaung</i> .	Do. ...	Do.	
1323	Steps leading to the <i>Chankamāna</i> from the main building, Thamidaw <i>Kyaung</i> —Front view.	Do. ...	Do.	
1324	Steps leading to the <i>Chankamāna</i> from the main building, Thamidaw <i>Kyaung</i> —Side view.	Do. ...	Do.	
1325	<i>Stūpa</i> -shaped capital over the verandah post of the Thamidaw <i>Kyaung</i> .	Do. ...	Do.	
1326	} Brick pedestals below the wooden pillars of the Thamidaw <i>Kyaung</i> .	Do. ...	Do.	
1327				
1328	An almirah for storing Burmese Manuscripts—Thamidaw <i>Kyaung</i> .	8½ inches by 6½ inches ...	Do.	
1329	One of the windows in the wall of the main part of the Thamidaw <i>Kyaung</i> .	6½ inches by 4¾ inches ...	Do.	
1330	Stand for water-pots, Thamidaw <i>Kyaung</i> ...	8½ inches by 6½ inches ...	Do.	
1331	Carvings on the roofs of the Mèdaw <i>Kyaung</i> ...	Do. ...	Do.	
1332	Carvings on the railings of the verandah, Mèdaw <i>Kyaung</i> .	Do. ...	Do.	
1333	Carvings on the railings of the verandah, Mèdaw <i>Kyaung</i> .	Do. ...	Do.	
1334	Pedestal in the chapel of the Mèdaw <i>Kyaung</i> ...	Do. ...	Do.	
1335	Pillar showing the band of glass mosaic work on it—Mèdaw <i>Kyaung</i> .	Do. ...	Do.	
1336	Pillar showing the band of glass mosaic work on it—Mèdaw <i>Kyaung</i> .	6½ inches by 4¾ inches ...	Do.	
1337	One of the capitals over the verandah posts—Mèdaw <i>Kyaung</i> .	Do. ...	Do.	
1338	Wooden bracket of one of the pillars of the Mèdaw <i>Kyaung</i> .	Do. ...	Do.	
1339	One of the brick staircases of the Mèdaw <i>Kyaung</i> .	8½ inches by 6½ inches ...	Do.	
1340	A bronze figure of Jambupati from Kugyi Gôn—Front view.	Do. ...	Mandalay.	
1341	A bronze figure of Jambupati from Kugyi Gôn—Back view.	Do. ...	Do.	
1342	A bronze figure of Jambupati from Kugyi Gôn	6½ inches by 4¾ inches ...	Do.	
1343	A bronze figure of Buddha from the Kyauktaga grant.	Do. ...	Pegu.	
1344	A bronze figure of Buddha from the Kyauktaga grant.	Do. ...	Do.	
1345	A bronze figure of Buddha from the Kyauktaga grant.	Do. ...	Do.	
1346	A bronze figure of Buddha from the Kyauktaga grant.	Do. ...	Do.	
1347	Front view of two earthenware bowls and a saucer	8½ inches by 6½ inches ...	Henzada ...	Received from the Subdivisional Officer, Henzada.
1348	Side view of do. ...	Do. ...	Do.	
1349	Figures of Buddha, one in silver and the other in bronze.	Do. ...	Ruby Mines District.	Received from the Deputy Commissioner, Ruby Mines District.
1350	A pair of spectacles ...	6½ inches by 4¾ inches ...	Do.	Do.
1351	A silver scroll with inscription in Burmese ...	Do. ...	Do.	Do.
1352	View of excavation site at Taungba, Pagan ...	8½ inches by 6½ inches ...	Pagan.	
1353	View of the relic-chamber of the remains of the pagoda discovered at the excavation site, Taungba, Pagan.	Do. ...	Do.	

* Numbering continued from previous report.

APPENDIX E—contd.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1914-15—contd.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5	6
37	1354	Remains of the Pagoda discovered at the excavation site, Taungba, Pagan.	8½ inches by 6½ inches ...	Pagan.	} These pagodas are near Dāk Bungal
38	1355	Shwelègyaung Pagoda	Do. ...	Salé.	
39	1356	Shwegu Pagoda	Do. ...	Do.	
40	1357	Miyatbaung Pagoda	Do. ...	Do.	
41	1358	Putkhanpaya Pagoda	Do. ...	Do.	
42	1359	Arakan Pagoda	Do. ...	Do.	
43	1360	} Plaques from the Ajapāla Pagoda	6½ inches by 4½ inches ...	Pegu.	
44	1402				
45	1403				
46	1404	} Fragments of plaques from the Ajapāla Pagoda	8½ inches by 6½ inches...	Do.	
47	1405				
48	1406				
Plaques from the Ananda Pagoda, Pagan.					
88	1405	Terāpaṇṇaka Jāt 1	6½ inches by 4½ inches ...	Pagan.	
89	1406	Vaṇṇupatha Jāt 2	Do. ...	Do.	
90	1407	Serivā [pijja] Jāt 3	Do. ...	Do.	
91	1408	Chulasetthi Jāt 4	Do. ...	Do.	
92	1409	Kaṭṭhahāriya Jāt 7	Do. ...	Do.	
93	1410	Gāmani Jāt 8	Do. ...	Do.	
94	1411	Nigrodhamiga Jāt 12	Do. ...	Do.	
95	1412	Tipallattha [miga] Jāt 16	Do. ...	Do.	
96	1413	Mahilāmukha Jāt 26	Do. ...	Do.	
97	1414	Vattaka Jāt 35	Do. ...	Do.	
98	1415	Khadirangāra Jāt 42	Do. ...	Do.	
99	1416	Chula Janaka Jāt 52	Do. ...	Do.	
100	1417	Pañchāvudha Jāt 55	Do. ...	Do.	
101	1418	Aṇḍabhūta Jāt 62	Do. ...	Do.	
102	1419	Dūrājāna Jāt 64	Do. ...	Do.	
103	1420	Machchha Jāt 75	Do. ...	Do.	
104	1421	Talapatta Jāt 96	Do. ...	Do.	
105	1422	Parosahassa Jāt 99	Do. ...	Do.	
106	1423	Sapthava Jāt 162	Do. ...	Do.	
107	1424	Gijjha Jāt 164	Do. ...	Do.	
108	1425	Upasāla Jāt 166	Do. ...	Do.	
109	1426	Ādiccupatthāna Jāt 175	Do. ...	Do.	
110	1427	Satadhamma Jāt 179	Do. ...	Do.	
111	1428	Pabbatupatthāna Jāt 195	Do. ...	Do.	
112	1429	Mittāmita Jāt 197	Do. ...	Do.	
113	1430	Rādha Jāt 198	Do. ...	Do.	
114	1431	Gahapati Jāt 199	Do. ...	Do.	
115	1432	Kāsava Jāt 221	Do. ...	Do.	
116	1433	Chūlanandiya Jāt 222	Do. ...	Do.	
117	1434	Kosiya Jāt 226	Do. ...	Do.	
118	1435	Guthapāna Jāt 227	Do. ...	Do.	
119	1436	Putadusa [ka] Jāt 280	Do. ...	Do.	
120	1437	Abhantara Jāt 281	Do. ...	Do.	
121	1438	Seya Jāt 282	Do. ...	Do.	
122	1439	Vattaki Sukara Jāt 283	Do. ...	Do.	
123	1440	Siri Jāt 284	Do. ...	Do.	
124	1441	Lobhagaraha Jāt 287	Do. ...	Do.	
125	1442	Machchhaddāna Jāt 288	Do. ...	Do.	
126	1443	Chhāvā Jāt 309	Do. ...	Do.	
127	1444	Pichu [puchi] maṇḍa Jāt 311	Do. ...	Do.	
128	1445	Brahmadatta Jāt 323	Do. ...	Do.	
129	1446	Kākātiya Jāt 327	Do. ...	Do.	
130	1447	A [na] nusocha Jāt 328	Do. ...	Do.	
131	1448	Sussundiya Jāt 360	Do. ...	Do.	
132	1449	Silavimansa Jāt 362	Do. ...	Do.	
133	1450	Tachasara Jāt 368	Do. ...	Do.	
134	1451	Chuladhanuggaha Jāt 374	Do. ...	Do.	
135	1452	Āvāriya Jāt 376	Do. ...	Do.	
136	1453	Kharaputta Jāt 386	Do. ...	Do.	
137	1454	Dhajavihetha Jāt 391	Do. ...	Do.	
138	1455	Sattubhas [ka] Jāt 402	Do. ...	Do.	
139	1456	Atthisena Jāt 403	Do. ...	Do.	
140	1457	Kapi Jāt 404	Do. ...	Do.	
141	1458	Baka Jāt 405	Do. ...	Do.	

APPENDIX E—concl'd.

List of Photographs taken by the Archaeological Survey, Burma, during the year 1914-15—concl'd.

Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
3		4	5	6
	Gandhāra Jāt 406	6½ inches by 4⅔ inches ...	Pagan.	
	Mahākāsi Jāt 407	Do. ...	Do.	
	Dahadhamma Jāt 409	Do. ...	Do.	
	Kachchhāyana Jāt 417	Do. ...	Do.	
	Samangala Jāt 420	Do. ...	Do.	
	Dasaratha Jāt 421	Do. ...	Do.	
	Chakavaka Jāt 424	Do. ...	Do.	
	Dipi Jāt 426	Do. ...	Do.	
	Mahāsuka Jāt 429	Do. ...	Do.	
	Chūlasuka Jāt 430	Do. ...	Do.	
	Harita Jāt 431	Do. ...	Do.	
	Padakusala Jāt 432	Do. ...	Do.	
	Isiloma Jāt 433	Do. ...	Do.	
	Haliddhi Jāt 435	Do. ...	Do.	
	Sankha Jāt 442	Do. ...	Do.	
	Bilārakosiyā Jāt 450	Do. ...	Do.	
	Chakavaka Jāt 451	Do. ...	Do.	
	Bhūripaṇḥā Jāt 452	Do. ...	Do.	
	Mahāmangala Jāt 453	Do. ...	Do.	
	Udaya Jāt 458	Do. ...	Do.	
	Samvara Jāt 462	Do. ...	Do.	
	Kosiyā Jāt 470	Do. ...	Do.	
	Ambha Jāt 474	Do. ...	Do.	
	[Pha?] ndana Jāt 475	Do. ...	Do.	
	Takkāriyā Jāt 481	Do. ...	Do.	
	Tachchhasūkara Jāt 482	Do. ...	Do.	
	Sarabha Jāt 483	Do. ...	Do.	
	Bhisa Jāt 488	Do. ...	Do.	
	Chatuposatha Jāt 490	Do. ...	Do.	
	Chūlasutasoma Jāt 525	Do. ...	Do.	
	Mahābod [a?] Jāt 528	Do. ...	Do.	
	Sutasoma Jāt 537	Do. ...	Do.	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1914-15.

I.—Report.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1914.

II.—Contributions to the Annual Reports of the Archæological Survey.

PART I, 1913-14.

1. A brief *résumé* of the exploration and research work, epigraphy and conservation in the Burma Circle.

PART II, 1913-14.

Stone sculptures in the Ananda Pagoda, Pagan.

APPENDIX G.

of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
2	3	4	5	6	7
I.—INSCRIPTIONS.					
Sunyè village, Kyauksè District.	Stone	2' 10" × 1' 10" contains 26 lines of inscription.	Burmese	553 Sak-karāj = 1191 A.D.	Records the dedication of land to the Sudaungbye Pagoda.
Do.	Do.	6' 7" × 1' 9"	Do.	...	Do.
Theindaw Pagoda, Sunyè village, Kyauksè District.	Do.	6 × 6' 7" contains 30 lines on the obverse and 17 lines of inscription on the reverse face.	Do.	593 Sak-karāj = 1231 A.D.	Records that the grandson of Amatya Achala dedicates land to the Theinpaya Pagoda.
Do.	Do.	2' 5" × 1' contains 15 lines of inscription.	Do.	...	Records the dedication of land to the Theinpaya Pagoda.
Do.	Do.	1' 11" × 1' contains 13 lines of inscription.	Do.	604 Sak-karāj = 1242 A.D.	Records the dedication of land to the Shwebôntha Pagoda.
Talôkmyo village, Myingyan District.	Do.	5' 4" × 1' 9" contains 19 lines of inscription.	Do.	656 Sak-karāj = 1294 A.D.	Records the restoration of the dedication to a monastery of land which had been misappropriated by the children of the donor.
Ngèdo village	Do.	4' 10" × 1' 10" contains 14 lines of inscription.	Do.	686 Sak-karāj = 1324 A.D.	Records the dedication of land to the Cave Temple to the east of the Taungpula hillock on the day on which relics were enshrined in the Taung-mimin Pagoda.
Ngazun village, Kyauksè District.	Do.	3' 4" × 1' 7" contains 26 lines of inscription.	Do.	687 Sak-karāj = 1325 A.D.	Records the dedication of land by Sambagyi to the Zigôn Pagoda.
Do.	Do.	3' 10" × 1' 5" contains 17 lines of inscription.	Do.	Do.	Records the dedication of land to the Mahā Hti Monastery.
Sunyè village, Kyauksè District.	Do.	3' 8" × 1' 7" contains 20 lines of inscription.	Do.	689 Sak-karāj = 1327 A.D.	Records the dedication of land and slaves to the Myatkyi Mahā Hti Monastery.
Do.	Do.	2' × 1' 2" contains 21 lines of inscription.	Do.	692 Sak-karāj = 1330 A.D.	Records the dedication, by the Ministers, Shinmun and Chantho, of land to a Temple built by the monk Chauk Tha Khin Mahā Hti.
Bin Taunggu village, Singaing Township, Kyauksè District.	Do.	3' 3" × 1' 4" contains 15 lines of inscription.	Do.	732 Sak-karāj = 1340 A.D.	Records the building of a monastery and dedication of land to it by Bônmapate, the son of the King's nurse in the year in which King Sithu (Myinzaing) ascended the throne.

APPENDIX G—contd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
I.—INSCRIPTIONS—con				cld.		
13	Wazo monastery, Talòkmyo village, Myingyan District.	Stone	... 3' 8" × 2' contains 15 lines of inscription.	Burmese	713 Sakka-rāj = 1351 A.D.	Records the dedication of land to the Think'aya monastery.
14	South of the Lemyethna Pagoda, Talòkmyo village, Myingyan District.	Do.	... 5' 5" × 2' 9" contains 25 lines of inscription.	Do.	721 Sakka-rāj = 1859 A.D.	Records the building of a monastery and cation of land to Minletya, the Gerasimo of King S.
15	Thônbanhla Pagoda, Myingyan District.	Do.	... 5' 9" × 2' 10" contains 44 lines of inscription.	Do.	735 Sakka-rāj = 1373 A.D.	Records the building of a monastery and cation of land to Minnanthinkhaya, brother-in-law of King Zwa-Sawkè, King Ava, who ascended throne in 729 Sakka-rāj (= 1367 A.D.).
16	Chanthagyi monastery, Chaung-gwa village, Tada-u Township, Sagaing District.	Do.	... 2' 6" × 1' 9" contains 19 lines of inscription.	Do.	801 Sakka-rāj = 1439 A.D.	Records the dedication of land to a temple.
17	Do.	Do.	... 4' 5" × 1' 9" contains 15 lines of inscription.	Do.	809 Sakka-rāj = 1447 A.D.	Records the dedication of land to the Thein She Pagoda, Pinya.
18	Myothit village, Amarapura Township, Mandalay District.	Do.	... 2' 10" × 1' 10" contains 35 lines of inscription on the obverse and 37 lines on the reverse face of the stone.	Do.	1218 Sakka-rāj = 1865 A.D.	Boundary pillar of Mandalay Town.
19	Kugôn monastery, U yin Daw village, Amarapura Township, Mandalay.	Do.	... 2' 3" × 1' 5"	Do.	Do.	Records the building of a Simā by Mindinyāzā, Mindôn's Hermit.
20	Damathat Pagoda, Pyinmadu village, Kawa Township, Pegu District.	Do.	... 3' × 4' contains 19 lines of inscription.	Talaing	...	Records the repairs taken by Asoka in instance of two monks Sona and Uttara in year, 236 B.E. (30 C.) to the three stupas erected by three monks living in the forest the west of Zegala city, over the three stupas of the Buddha Gama, which had fallen into ruins.
21	Thèbyugyaung village, Kawa Township, Pegu District.	Do.	... 2' × 3' 6" contains 14 lines of inscription.	Do.	...	Same as above. Records that the stupa was built by one of the <i>arishis</i> (elder mentioned in inscription No. 20).
22	Near the Shwegugyi Pagoda, Payathônzu village, Pegu.	Do.	... 5' 4'	Do.	...	Records the building under the orders of King Sinbyushin, of Upaka Sagama at Pegu in imitation of the stupa (said to have been) erected by King Asoka on the spot where the Buddha the hermit Upaka.

APPENDIX G—contd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
II.—COINS.							
1	Silver	Akbar ...	Fatehpur ...	989 H.	Kalima in square marginal legend; imperfect.	Legend in Persian character.	Square type from Mirzapur, United Provinces, <i>cf.</i> I.M.C. 192.
2	Do.	Do. ...	Do. ...	986 H.	Do.	Do.	Do.
3	Do.	Do. ...	Do. ...	988 H.	Do.	Do.	Do.
4	Do.	Do. ...	Do. ...	987 H.	Do.	Do.	Do.
5	Do.	Do. ...	Jaunpur ...	979 H.	Kalima marginal legend in Persian character.	Do.	Do. <i>Cf.</i> I.M.C. 200.
6	Do.	Shah Alam II ...	Ahmadnagar Farrukhabad	1199 A.H. 27 r. y.	Persian character	Persian character	From Moradabad, United Provinces, <i>cf.</i> I.M.C. 2294.
7	Do.	Do. ...	Do.	1211 A.H. 31 r. y.	Do.	Do.	<i>Cf.</i> I.M.C. 2297.
8	Do.	Do. ...	Bareilly Qila ...	1215 H. 37 r. y.	Do.	Do.	<i>Cf.</i> I.M.C. No. 2340.
9	Do.	Akbar ...	Darul Sultanat, Lahore.	987 H.	Kalima marginal legend giving names of Khalifs, imperfect.	Do.	Square type from East Khandesh District.
10	Do.	Do. ...	...	1000 H.	Kalima and names of Khalifs in square forms of dots.	Do.	Do.
11	Do.	Do. ...	Darul Khilafat	998 H.	Kalima ...	Do.	Do.
12	Do.	Do. ...	Darul Sultanat Fatehpur.	...	Kalima and names of Khalifs.	Do.	...
13	Do.	Do. ...	Talta ...	41 r. y.	Persian character	Do.	Square.
14	Do.	Do. ...	...	39 r. y.	Do.	Do.	<i>Cf.</i> I.M.C. 318 and 319.
15	Do.	Muhammad Shah ...	Shahjehanabad.	1149 H. 19 r. y.	Do.	Do.	From Moradabad.
16	Do.	Shah Alam II ...	Meshammadabad.	1231—1221 A.H.	These are five coins of the 26th year series coined at Benares by the East India Company in the name of Shah Alam.		
17	Billon.	Ala-uddin Muhammad Shah II.	...	73 A.H.	Persian character	Persian character	From Shahjehanpur, <i>cf.</i> Thomas 135.
18	Do.	Do.	...	715 A.H.	Do.	Do.	Do.
19	Do.	Do.	...	714 A.H.	Do.	Do.	Do.
20	Do.	Do.	...	712 A.H.	Do.	Do.	Do.
21	Do.	Do.	...	700 A.H.	Do.	Do.	...

APPENDIX G—contd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
II.—COINS—contd.							
26	Billon	Qutbuddin Mubarak Shah I.	...	716 A. H.	Persian character	Persian character	From Shahpur, cf. Thomas 149.
27	Do.	Do.	...	717 H.	Do.	Do.	Do.
28	Do.	Do.	...	717 H.	Do.	Do.	Cf. Thomas 179.
29	Do.	Do.	...	717 H.	Do.	Do.	I.M.C. 253.
30	Do.	Do.	...	719	Do.	Do.	Square, cf. Thomas 151.
31	Do.	Do.	...	720	Do.	Do.	Square, cf. Thomas 151.
32	Do.	Do.	...	719	Do.	Do.	Thomas 149.
33	Do.	Ghiyasuddin Tughlag I.	...	720	Do.	Do.	
34	Do.	Do.	...	725	Do.	Do.	
35	Do.	Do.	...	726	Do.	Do.	
36	Do.	Do.	...	727	Do.	Do.	
37&38	Do.	Muhammad III Bin Tughlag.	...	726 H.	Do.	Do.	Cf. Thomas No. 189.
39	Do.	Do.	...	733 H.	Do.	Do.	Cf. Thomas No. 194.
40	Do.	Do.	...	734 H.	Do.	Do.	Do.
41	Do.	Do.	...	735 H.	Do.	Do.	Do.
42	Do.	Do.	...	737 H.	Do.	Do.	Do.
43&44	Do.	Ala-uddin Masanad Shah.	...	...	Do.	Do.	From Sultanpur District.
45&46	Do.	Nasinuddin Mahmud	...	...	Do.	Bengali character	Do.
47	Do.	Jalaluddin Firoz, II ...	...	...	Do.	Do.	From Rai Bareilly District.
48—53	Do.	Husen Shah of Jaunpur.	...	Dates different.	Do.	Do.	From Sultanpur District.
54&59	Do.	Do.	...	Do.	Do.	Do.	From Jala District.
60	Silver	Shah Alam, I ...	Lucknow ...	4 r. y.	Do.	Do.	
61	Do.	Alamgir, II ...	Muhamma- dabad, Benares.	1171-4	Do.	Do.	
62	Billon	Ala-uddin Muhammad Shah, II.	...	702 H.	Do.	Do.	
63	Do.	Qutbuddin Mubarak Shah, I.	...	717 H.	Do.	Do.	
64	Do.	Do.	...	718 H.	Do.	Do.	Square.

APPENDIX G—concl'd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd.

	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
	2	3	4	5	6	7	8
			II.—COINS	—concl'd.			
15	Billon	Ghiyasud-din Tughlak Shah I.	...	...	Persian character	Persian character.	
16	Do.	Muhammad III Tughlak.	...	...	Do.	Do.	
17	Silver	Aurangzeb	Surat	1093 H. 25 r. y.	Do.	Do.	
18	Do.	Do.	Do.	1095 H. 27 r. y.	Do.	Do.	
19	Do.	Do.	Do.	1096 H. 28 r. y.	Do.	Do.	
		Two silver marked coins of				primitive type	Purchased.
20	Copper	Firoz Shah and his son Fatlkhan.	...	...	Persian character; Thomas 240.	Persian character; Thomas 242.	
21	Do.	Firoz Shah Tughlak	...	771 H.	Do.	Do.	I.M.C. Vol. II, 425 Thomas 228.
22	Do.	Muhammad Bin Sam	...	...	Do.	Horseman with lance facing proper left.	I.M.C. Vol. II, 4 Thomas 25.
23	Do.	Chahade Deva	...	...	Nagari character; horseman facing proper left.	Nagari character; bull to proper right.	Continuation of reverse legend; may either be <i>Sri Samanta Deva</i> or <i>Sri Samesorala</i> or <i>Shamsa-uddin</i> . The legend is not quite legible; so it cannot be said whether it represents Chatrad Deva as a paramount sovereign or as tributary to Shams-ud-din Altamsh.
24	Do.	Muhammad Bin Sam	...	...	Nagari character; with bull sitting and facing left.	Nagari character; with horseman facing right.	Cf. Thomas 10.
25	Do.	Do.	...	...	Nagari character; Mark—dagger.	Rude figure of horseman.	Cf. Thomas 13.
26	Do.	Tajuddin Yuldaz	...	...	Persian character	Nagari character; below horseman a star.	Cf. Thomas 24.
27	Do.	Shamsuddin Altamsh	...	...	Do.	Horseman to right; above a few Nagari characters.	Cf. Thomas 48.
28	Do.	Jalaluddin Kherigam Shah.	...	...	Nagari character; with bull facing left.	Nagari character; with horseman to right.	Cf. Thomas 74.
29	Do.	Kubacha	...	...	Nagari character; bull facing left.	Nagari character; horseman facing right.	Cf. Thomas 86 (a).

* All these coins belong to the Phayre Provincial Museum, Rangoon.

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archaeological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

(a) *Institutions.*

Aberdeen University Library, Aberdeen.
 Royal Library, Windsor Castle, Berks.
 Birmingham University Library.
 Bendall Library, Cambridge.
 Cambridge University Library, Cambridge.
 National Library of Ireland, Leinster House, Kildare Street, Dublin.
 Royal Irish Academy, 19, Dawson Street, Dublin.
 Trinity College Library, Dublin.
 Advocates' Library, Edinburgh.
 Edinburgh University Library, Edinburgh.
 Royal Society, Edinburgh.
 Royal Scottish Museum, Edinburgh.
 Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
 Glasgow University Library, Glasgow.
 British Museum Library, Great Russell Street, Bloomsbury, London, W.C.
 Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
 Imperial Institute, London.
 Library of the Oriental Department of the British Museum, London, W.C.
 London Library, St. James's Square, London, S.W.
 London University Library, South Kensington, London, S.W.
 National Art Library, South Kensington, Museum, London.
 Royal Academy of Arts, Burlington House, Piccadilly, London, W.
 Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
 Royal Asiatic Society, 22, Albemarle Street, London, W.
 Royal Colonial Institute, Northumberland Avenue, London, W.C.
 Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
 Royal Society, Burlington House, Piccadilly, London, W.
 Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
 Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
 Society for the Promotion of Hellenic Studies, London.
 Bodleian Library, Oxford.
 Indian Institute, Oxford.

(b) *Officials.*

His Majesty's Secretary of State for India, India Office, London, S.W.
 His Majesty's Under Secretary of State for India, India Office, London, S.W.
 India Office Library, London, S.W.
 India Office (to meet sale demands).

(c) *Private Individuals.*

* Beveridge, H., Esq., I.C.S. (Retd.), Pitfold, Shottermill, Halsemere, Surrey.
 Birdwood, Sir George M., K.C.I.E., c/o India Office, London.
 * Blagden, C. O., Esq., Redcourt, Champion Hill, London, S.E.
 * Burgess, Dr. James, C.I.E., LL.D., 22, Seton Place, Edinburgh.
 * Cousens, Henry, Esq., c/o Messrs. Grindlay & Co., Bankers and Agents, 54, Parliament Street, London, S.W.
 * Curzon of Kedleston, Lord, 1, Carlton House Terrace, London, S.W.
 * Fleet, Dr. J. F., C.I.E., Ph.D., 8, Leopold Road, Ealing, London, W.
 * Grierson, Sir George, K.C.I.E., C.I.E., Ph.D., Rathfarnham Camberley, Surrey.
 Hewett, Sir John Prescott, G.C.S.I., K.C.S.I., C.I.E., c/o Messrs. Cox & Co., 1 Charing Cross, London.

* Honorary correspondent of the Archaeological Department.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

I.—COUNTRIES OUTSIDE INDIA—contd.

UNITED KINGDOM—concl'd.

(c) *Private Individuals*—concl'd.

- * Hoernle, Dr. A. F. Rudolf, C.I.E., Ph.D., 8, Northmoor Road, Oxford.
- * Macdonell, Professor A. A., M.A., Ph.D., Lochgarry Lodge, Banbury Road, Oxford.
- * Pargiter, F. E., Esq., I.C.S. (Retd.), 12, Charlbury Road, Oxford.
- * Rapson, Professor E. J., 8, Mortimer Road, Cambridge.
- * Rhys-Davids, Professor T. W., Pali Text Society, Harboro' Grange, Ashton-on-Mersey, Cheshire.
- * Sewell, R., Esq., I.C.S. (Retd.), 51, Bedford Gardens, Campden Hill, Kensington, W.
- * Smith, Vincent A., Esq., I.C.S., 116, Banbury Road, Oxford.
- St. Andrew St. John, R. F., Esq., Spexall, The Common, Ealing, W., England.
- * Temple, Sir Richard, Bart., C.I.E., The Nash, Worcester.
- * Thomas, F. W., Esq., India Office Library, Whitehall, London, S.W.
- * Waddell, Colonel L. A., C.B., C.I.E., The Deodars, Park Drive, Hampstead, London, N.W.
- White, Sir Herbert, K.C.I.E., I.C.S. (Retd.), 31, Argyll Road, Kensington, London, W.
- Dr. A. K. Coomaraswamy, the Manor House, Britford, Nr. Salisbury, England.

(d) *Newspapers and Periodicals.*

The Asiatic Quarterly Review, Oriental Institute, Woking.
 The Athenæum, 11, Breems' Buildings, Chancery Lane, London, E.C.
 The Daily News, 11, Queen Victoria Street, London, E.C.
 The Daily Telegraph, 135, Fleet Street, London, E.C.
 The Morning Post, 346, Strand, London, W.C.
 The Saturday Review, 10, King Street, Covent Garden, London, W.C.
 The Spectator, Wellington Street, London, W.C.
 The Standard, 102, Shoe Lane, London, E.C.
 The Times, Printing House Square, London, E.C.

FRANCE.

(a) *Institutions.*

Bibliothèque Nationale, Paris.
 Bibliothèque J. Doucet, 19, Rue Spontine in Paris.
 Directeur Général de l'Union Coloniale Française, 44, Chaussée d'Antin, Paris.
 The École spéciale des Langues Orientales, Vivantas 2, Rue de Lille, Paris.
 Institut de France, Paris.
 Institut Ethnographique International de Paris, 28, Rue Bonaparte, Paris.
 Musée Guimet, 7, Place d'Iéna, Paris.
 Revue Archéologique, 28, Rue Bonaparte, Paris.
 Société Asiatique, 1, Rue de Seine, Paris.
 University of Lyons.

(b) *Private Individuals.*

- * Barth, Monsieur M. A., Membre de l'Institut, 10, Rue Garancière, Paris (VI^e).
- * Finot, Monsieur L., 11, Rue Poussin, Paris (XVI^e).
- * Foucher, Monsieur A., 16, Rue de Staël, Paris (XV^e).
- * Sylvain Lévi, Professeur au Collège de France, Rue Guy-de-la-Brasse 9, Paris.
- * Senart, Mons. Em., 18, Membre de L'Institut, Rue François Ier, 18, Paris.

ITALY.

(a) *Institutions.*

R. Biblioteca Nazionale Centrale di Firenze, Italy.
 Societa Asiatica, Italiana, Firenze, Italy.
 American School of Classical Studies at Rome.
 Biblioteca Nazionale, Vittorio Emanuele, Rome.
 British School at Rome, Palazza Odescalchi, Piazza S. S. Apostoli, Rome.

* Honorary correspondent of the Archæological Department.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

I.—COUNTRIES OUTSIDE INDIA—contd.

ITALY—concl'd.

(b) *Private Individual.*

Suali, Professor Dr. L., University, Pavia.

SWITZERLAND.

* Berchem, Max Van, Associé étranger de l'Institut de France, Craup, Celigny, Switzerland.

Rivett-Carnac, J. H., Esq., C.I.E., Schloss, Wildeck, Aargau, Switzerland.

HOLLAND.

(a) *Institutions.*

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.

Koninklijk Instituut van Nederlandsch Indië, The Hague, Holland.

The Library of the University of Leiden.

(b) *Private Individuals.*

* Kern, Professor H., Utrecht, Holland.

* Vogel, Dr. J. Ph., Ph.D., Leiden University, Leiden, Holland.

RUSSIA.

(a) *Institution.*

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.

(b) *Private Individual.*

* D'Oldenburg, Professor H. C. Sergius, Secretary, Imperial Academy of Sciences, St. Petersburg.

DENMARK.

National Museum, Copenhagen, Denmark.

Royal Library, Copenhagen, Denmark.

SWEDEN.

University Library, Upsala, Sweden.

NORWAY.

University Library, Christiania, Norway.

* Sten Konow, Professor, Ph.D., Villa Vaikuntha Bestum, *viâ* Christiania, Norway.

GREECE.

British School at Athens, Greece.

La Société Archéologique d'Athènes, Athènes, Greece.

JAPAN.

President, Asiatic Society of Japan, Tokio.

* Takakusu, J., Professor, Imperial University, Tokio.

CHINA.

North China Branch of the Royal Asiatic Society, Shanghai.

PERSIA.

* Haig, Lieutenant-Colonel T. W., H. B. M. Consulate-General, Meshed.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

I.—COUNTRIES OUTSIDE INDIA—concl'd.

AMERICA.

(a) *Institutions.*

Field Museum of Natural History, Chicago, U.S.A.
 American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.
 American Philosophical Society, 104, South Fifth Street, Philadelphia, U.S.A.
 Librarian, Yale University Library, New Haven, Conn., U.S.A.
 Free Library of Philadelphia, U.S.A.
 The Director, the University Museum, Thirty-third and Spruce Streets, Philadelphia, Pa, U.S.A.
 Secretary, National Museum, Washington, U.S.A.
 Smithsonian Institution, Washington, D.C., U.S.A.

(b) *Private Individual.*

* Dr. C. R. Lanman, Harvard University, 9, Farrar Street, Cambridge, Massachusetts, U.S.A.

SIAM.

Vajirañana National Library, Bangkok.

BRITISH COLONIES.

* Archæological Commissioner for Ceylon, Anurādhapura.
 * Bell, H. C. P., Esq., late Archæological Commissioner, Kandy, Ceylon.
 Royal Asiatic Society, Ceylon Branch, Colombo.
 The Museum, Canterbury, New Zealand.
 Melbourne Library, Melbourne, Australia.
 Librarian, Victoria Public Library, Perth, Western Australia.
 Literary and Historical Society, Quebec, Canada.
 University Library, Sydney, New South Wales.
 Straits Branch, Royal Asiatic Society, Singapore.

FOREIGN COLONIES.

* Director of Archæology in Netherlands India, Batavia, Java.
 Secretary, Bataviaaschap Genootschap van Kunsten en Wetenschappen, Batavia, Java.
 Le Directeur de l'Institut Français d'Archéologie Orientale due Caire, Cairo, Egypt.
 Librarian, Museum of Arabic Art, Cairo, Egypt.
 His Excellency the Governor-General of Indo-China, c/o the Consul-General for France, Calcutta.
 * Director de l'Ecole Française d'Extrême Orient, Hanoi, Indo-China.
 Director, Ethnological Survey for the Philippine Islands, Department of Interior, Manila.
 Philippine Library, Manila.

II.—INDIA.

(1) *Imperial.*

Imperial Library, Calcutta.
 Indian Museum, Calcutta.
 Officer-in-charge of the Records of the Government of India, Calcutta.
 Department of Education Library, Delhi.
 Central Library, Army Headquarters, Simla.
 Consulting Architect to the Government of India, Public Works Department Secretariat.
 Department of Education.
 Department of Revenue and Agriculture.
 Director-General of Archæology in India.
 Government Epigraphist for India.
 Yazdani, Mr. Ghulam, Epigraphist to the Government of India for Persian and Arabic Inscriptions, Hyderabad (Deccan).
 Private Secretary to His Excellency the Viceroy.
 * Luard, Major C. E., Foreign Department, Government of India.
 * Kaye, Mr. G. R., Curator, Bureau of Education, Simla.

* Honorary correspondent of the Archæological Department.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

II.—INDIA—contd.

BENGAL.

(a) *Institutions.*

Wesleyan Mission College, Bankura.
 Barisal Public Library, Barisal.
 Burdwan Raj Public Library, Burdwan.
 Asiatic Society of Bengal, 57, Park Street, Calcutta.
 Bangabasi College, Calcutta.
 Bengal Chamber of Commerce, Calcutta.
 Bangiya Sahitya Parishad Sabha, Calcutta.
 Bethune College, Calcutta.
 Calcutta Historical Society, Calcutta.
 Calcutta University Institute, College Square, Calcutta.
 Chaitanya Library, 4/1, Beadon Street, Calcutta.
 Church Mission Society, Calcutta.
 Economic Museum, Calcutta.
 Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
 Goethals' Indian Library, 30, Park Street, Calcutta.
 Government School of Art, Calcutta.
 Library of the United Service Club, Calcutta.
 L. M. S. College, Bhowanipore, Calcutta.
 Mahabodhi Society, Baniapooker Lane, Calcutta.
 Metropolitan Institution, Calcutta.
 Presidency College Library, 1, College Square, Calcutta.
 Sanskrit College Library, 1, College Square, Calcutta.
 Scottish Churches College, Calcutta.
 Secretariat Library, Writers' Buildings, Calcutta.
 University Library, The Senate House, Calcutta.
 Hoogly College, Chinsura.
 Chittagong College.
 Beer Chandra Public Library at Comilla.
 Dacca College.
 Northbrook Hall Library, Dacca.
 Provincial Library, Dacca.
 Krishnagar College, Krishnagar.
 Daulatpur Hindu Academy, Khulna.
 Midnapore College, Midnapore.
 Narail Victoria College, Narail.
 Rajshahi College, Rajshahi.
 Varindra Research Society, Rajshahi.
 Serampore College, Serampore.
 Civil Engineering College, Sibpur.
 Jagannath College, Dacca.
 Dacca Museum, Dacca.

(b) *Officials.*

Board of Examiners, Calcutta.
 Superintendent, Archæological Survey, Eastern Circle, Calcutta.

(c) *Private Individuals.*

* Mahamahopadhaya Pandit Hara Prasad Shastri, 26, Pataldanga Street, Calcutta.
 * Thibaut, Dr. G., C.I.E., D.Sc., Calcutta University, Senate House, Calcutta.

BIHAR AND ORISSA.

(a) *Institutions.*

Bihar National College, Bankipore.
 Bihar and Orissa Secretariat Library.
 Bihar School of Engineering, Bankipore.
 Patna College, Bankipore.
 Ravenshaw College, Cuttack.
 St. Columba's College, Hazaribagh.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

II.—INDIA—contd.

(b) *Officials.*

The Commissioner of the Patna Division, Patna.
Assistant Superintendent, Archæological Survey, Eastern Circle, Bankipore.

UNITED PROVINCES.

(a) *Institutions.*

Agra College, Agra.
Palace Library of the Most Revd. the Archbishop at Agra.
St. John's College, Agra.
Lyall Library, Aligarh.
M. A. O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow.
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.
All-India Moslem League, Lucknow.
Fyzabad Museum, Fyzabad.

(b) *Officials.*

District Engineer, Agra.
Executive Engineer, Agra.
Superintendent, Muhammadan and British Monuments, Northern Circle, Agra.

(c) *Private Individuals.*

* Venis, Dr. A., C.I.E., Principal, Queen's College, Benares.
* Burn, Hon'ble Mr. R., Chief Secretary, United Provinces.
Vost, Lieut.-Col. W., I.M.S., c/o the United Provinces Secretariat, Allahabad.

PUNJAB.

(a) *Institutions.*

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore.
Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College Lahore.
Museum Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

(b) *Officials.*

Superintendent, Hindu and Buddhist Monuments, Northern Circle, Lahore.

* Honorary correspondent of the Archæological Department.

APPENDIX H—contd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—contd.

II.—INDIA—contd.

DELHI.

Chief Commissioner, Delhi.
Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.
Superintendent, Archæological Survey, Frontier Circle, Peshawar.

BURMA.

(a) *Institutions.*

Myanma Awba Club, Kyaiklat, Pyapôn District.
Mandalay Public Library, Mandalay.
Buddhist Library, Ngathaingyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu.
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yingana Association Library, Shwe Dagôn Pagoda, Rangoon.
Phayre Provincial Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon.
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the Shwe Dagôn Pagoda, Rangoon.
Young Men's Christian Association, Rangoon.
Young Men's Buddhist Association, Rangoon.
Bengal Club, Rangoon.
Hindu Social Club, Rangoon.
The Victoria Memorial Library, Bassein.

(b) *Officials.*

The Ottoman Consul, Rangoon.
The Consul for China, Rangoon.

(c) *Private Individuals.*

W. F. Noyce, Esq., Bar.-at-Law, 68, Park Road, Pazundaung, Rangoon.
U Ba Shein, Registrar, Clerks and Servants' Registration Office, Rangoon.
Bhikkhu U Nyana, Masoyein Taik, Mandalay Shore.

ASSAM.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur.

CENTRAL PROVINCES.

(a) *Institutions.*

Public Library of Amraoti Town.
High School Committee, Balaghat.
Government College, Jubbulpore.
Training College, Jubbulpore.
Jaganath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

APPENDIX H—concl'd.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied—concl'd.

II.—INDIA—concl'd.

(b) *Private Individual.*

* Pandit Hira Lal, Rai Bahadur, Extra Assistant Commissioner, Nagpur.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

MYSORE.

Archæological Superintendent, Mysore.

Central College, Bangalore.

His Highness the Maharaja of Mysore.

Indian Institute of Science, Bangalore.

Maharaja's College, Mysore.

* Narasimhachari, Mr. R., M.A., Officer-in-charge of Archæological Researches, Mysore, Mallesvaram, Bangalore.

HYDERABAD.

His Highness the Nizam's Minister, Hyderabad.

The Resident's Library, Hyderabad.

The Secretary to His Highness the Nizam's Government, General (Archæology and Education) Department, Hyderabad.

The Secretary to His Highness the Nizam's Government, Public Works Department, Hyderabad.

The Director of Public Instruction, His Highness the Nizam's Government, Hyderabad.

The Superintendent of Archæology, His Highness the Nizam's Dominions, Hyderabad.

The Librarian, the Nizam's State Library, Hyderabad.

The Librarian, the Nizam's College Library, Hyderabad.

CENTRAL INDIA.

The Librarian, Dhar Museum Library, Dhar.

Library of the Agent to the Governor-General, Indore.

Public Works Secretary to the Hon'ble the Agent to the Governor-General, Central India.

Rajkumar College, Indore.

RAJPUTANA.

College Library, Ajmer.

Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.

Rajputana Museum, Ajmer.

Colonel Sir S. S. Jacob, K.C.S.I., Jaipur.

BARODA.

Library of the Resident at Baroda.

His Highness the Gaekwar, Baroda.

Baroda Museum, Baroda.

KATHIAWAR.

Sir Bhagwatsinghji Library, Gondal (Kathiawar).

Watson Museum of Antiquities, Rajkot.

TRAVANCORE.

His Highness the Maharaja of Travancore.

GWALIOR.

Gwalior Durbar.

Inspector of Archæology, Gwalior.

CHAMBA

Bhuri Singh Museum, Chamba.

* Honorary correspondent of the Archæological Department.